The CHRISTIAN CENTURY

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What Guam Means

An Editorial

Did the Jews Crucify Jesus?

By Frederick C. Grant

From Rationalism to Empiricism

By Edgar Sheffield Brightman

The Home of the Human Spirit

By Clarence Seidenspinner

Arab Palestine

An Editorial

MARCH SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

March 1, 1939

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Calendar of Coming Events

Feb. 28-Mar. 1. World Alliance Presbyterian and Reformed Churches, Western Section, Western Theological Seminary, Pittsburgh, Pa.

Mar. 3-5. Interdenominational State Christian Youth Conference, Wenatchee, Wash.

Mar. 5. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.

Mar. 5. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.

Mar. 5. Community Church, Boston; Earl Browder, speaker.

Mar. 6-10. Annual Seminary Conference, Southern Baptist Theological Seminary, Louisville, Ky.

Mar. 6-12. Rural Emphasis Week, Gammon Theological Seminary, Atlanta, Ga.

Mar. 7-9. Annual Conference of Southern Mountain Workers, Knoxville, Tenn.

Mar. 8. Ford Hall Forum, Boston; Thomas Mann, speaker.

Mar. 19, 20. Interdenominational Post-Madras Conference, Indianapolis, Ind.

Mar. 19. Community Church, Boston; J. A. C. Auer, Edgar S. Brightman, speakers.

Mar. 12. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.

Mar. 14, 15. Interdenominational Post-Madras Conference, Seattle, Wash.

Mar. 19. Chicago Sunday Evening Club; Harold C. Phillips, speaker.

Mar. 19. Community Church, Boston; J. Raymond Walsh, speaker.

Mar. 19. Protestant-Catholic Men's Mass Meeting, Minneapolis, Minn.

Mar. 21, 22. Interdenominational Post-Madras Conference, Cleveland, O.

Mar. 26. Ford Hall Forum, Boston; Francis E. Towsend-Raleigh W. Stone debate.

Mar. 26, 27. Interdenominational Post-Madras Conference, Minneapolis, Minn.

Apr. 2. Ford Hall Forum, Boston; John Haynes Holmes, speaker.

April 11-13. Interdenominational Ministers' Retreat, Ohio Northern University, Ada, O.

Apr. 17, 18. Methodist Episcopal Post Graduate Association of Illinois, Illinois Wesleyan University, Bloomington; Ferdinand M. Isserman, speaker.

Apr. 24-28. American Seminar, Washington, D. C.; Sherwood Eddy, leader.

Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker.

Apr. 25. Annual Meeting, Federation of Churches, Cleveland, O.

Apr. 26. Uniting Methodist Conference.

Apr. 29-May 5. American Seminar, New York City; Sherwood Eddy, leader.

May 1-3. Tenth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.

May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.

May 30-June 2. Third Biennial Institute, A Movement for World Christianity, Union Theological Seminary, New York City.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, MARCH 1, 1939 NUMBER 9

EDITORIAL

SENATOR THOMAS of Utah has introduced a resolution before the foreign relations committee of the Senate providing for amendment of the neutrality law. The proposed amendment embodies changes recommended by a committee representing the sanctionist peace groups of the country, headed by Clark Eichelberger of the League of Nations Association and Prof. Quincy Wright of the University of Chicago. Under the terms of the Thomas resolution the President, with the approval of a majority in both houses of Congress, would be empowered to designate the aggressor in case of war involving countries which have signed anti-war treaties with the United States. After designating the aggressor, the President would have a free hand to inflict the embargo penalties of the neutrality act against the culprit, and to exempt from the operations of the law the culprit's victim. If this proposal is seriously taken up by the Senate the ensuing debate will make clear to the country the importance of the issues involved. At present it is enough to say that such an amendment would not, in any true sense, amend the present law; it would scuttle it. The amendment is not designed to keep the United States out of other people's wars; it is designed to have the United States choose sides in foreign wars and pour all its resources in on the side it has chosen. Dr. Charles A. Beard, our leading historian, has called such an amendment as Senator Thomas proposes "an act allowing the President of the United States to enter any war that begins abroad."

Neutrality Act Revision Before Congress

Settlement in Spain Cannot Be Long Delayed

ALL IS NOW quiet, or nearly so, on the Catalonian front, and the serious rebel drive against Valencia and Madrid has not begun. The surer he feels of imminent victory in any case, the less is Franco disposed to damage the property he is about to take over. He does not want Madrid to be a ruin when he enters it. British and French influence supports the loyalist demand for three assurances as conditions of surrender: the evacuation of foreign troops; the elimination of foreign influence; and amnesty for the defeated. The prospects for a fruitful issue of negotiations on these lines do not seem bright, and that for two reasons: first, because they are practically certain not to be accepted; second, because not one of the three points would mean anything if it were accepted. The Italian divisions will leave Spain when Mussolini takes them out, not when Franco sends them out. It is ridiculous and unreasonable to suppose that no "influence" will be exercised in fascist Spain by those whose cooperation made it fascist—or, if the word seems to presuppose too much, in Franco's Spain by those who made it Franco's. And a general promise of amnesty would not preclude the possibility and probability of the "trial" of loyalist leaders, even to those of the lowest rank, for alleged crimes and their conviction and punishment by controlled courts. Nevertheless, the loyalists are holding out for such terms as they can get short of unconditional surrender. British policy is to drive a golden wedge between Franco and his Italian and German allies, offering him the loans that will be sorely needed for the rehabilitation of his stricken country, and playing upon his anticipated impatience with their anticipated delay in getting out. There is little to bank on in Franco's present situation except the facts that he will need money and that he doubtless does, or soon will, sincerely desire to be the master in his own house.

Is America to Be World's Munitions Capital?

HARD on the heels of news of the enormous armament sales being made by this country to Great Britain and France comes announcement that two more European nations are sending special munitions-buying missions to the United States. One of these comes from Holland, and is said to be particularly interested in securing aircraft for the defense of the Dutch East Indies. The other is a naval mission from Russia. Much speculation has been roused concerning its intentions. There are rumors that it will try to buy fabricated parts for at least

three 35,000-ton battleships, and perhaps for the three airplane carriers, six heavy cruisers and numerous destroyers and submarines that are included in the announced soviet building program. It is hard to see how American shipyards could supply any such armament for Russia without still further delaying the notoriously lagging naval building program of this country. But at any rate, the Russian mission, headed by Admiral Isakov, first vice-commissar of the soviet navy, is on its way here. At the same time, it is announced from Washington that there is to be a large increase in the size of the military and naval missions sent to Latin American countries. In addition to the army mission now in Brazil and the aviation mission now in Argentina, officers will be scattered among practically all the other republics south of the Rio Grande. "The program," states the Associated Press dispatch, "is described by officials as having much political significance." It would be interesting to know just what that "much political significance" is. Four years ago it was clearly brought out in the Nye committee hearings that the principal business of the army and navy missions which had operated in Latin America up to that time had been to sell American munitions. Officers detached for such service had been, in reality, only high class salesmen for American munitions plants. Carleton Beals has warned that the provision of American munitions is arming Brazil and Argentina for a war which is likely to drag in most of Latin America. It may be that Mr. Beals, despite his great knowledge of the Hispanic states, is unduly alarmed. But many Americans will not be happy to see their country becoming so rapidly the capital of the international munitions industry—undoubtedly the world's dirtiest business.

Refugee Plans Are Taking More Definite Form

BEFORE surrendering his leadership of the international refugee committee, Mr. Rublee's patient diplomacy has advanced the plans a step nearer to the point of practicability, though it would strain the truth to say that they are so satisfactory that they can be hailed with much enthusiasm. On the side of the German government there has been the assurance that one-fourth of the amount of Jewish wealth in Germany will be reserved for a trust fund to assist emigrants, and that there will be no more rigorous measures against those temporarily remaining—that is, the workers who are waiting their turn to emigrate and the old who are waiting their turn to die. No rigorous measures, at least, unless there is some exasperating ground for reprisals. There is no abandonment of the vicious principle of common racial responsibility for any odious acts or words by members of the race who are out of reach of nazi vengeance. The implication is that the other three-fourths of the property of Jews in Germany will be confiscated, and that the resources of the well-to-do will be applied to finance the emigration of those without funds. It remains to find the rest of the needed money (which will be most of it), and to provide places to which the emigrants may go. Offers from or on behalf of the Philippines, the Dominican Republic and British Guiana occupy a prominent place in the program. Commissions are to be sent immediately to these and other areas to study the practicability of colonization. The United States will continue to receive its quota. Palestine will receive a limited number. The possibilities of Kenya and other African colonies will be canvassed. As to money, it is asked that Great Britain and the United States make governmental loans of $25,000,000 each. Private benevolence must supply the rest. What it boils down to is that the nazi anti-Semitic policy is unchanged, that the principle of robbing the German Jews of most of their wealth before allowing them to escape is unchanged, that the plan of compelling the nations which are shocked by German inhumanity to the Jews to meet most of the cost of their resettlement and to readjust their own life to make room for them is unchanged, and that the hope of cashing in on the Jews for the relief of Germany's unhealthy foreign trade situation is unchanged. Meanwhile, it is agreed that the Jews remaining in Germany will not be murdered until their foreign brothers and their international friends have had a chance to buy them out. This, it must be confessed, is not a very rosy prospect. However, it is better than it was before.

Anti-Jewish Imredy Had A Jewish Ancestor

A WHIMSICAL irony marks one episode in the anti-Semitic campaign now being pressed in Hungary. Premier Imredy, though opposing the nazis in his country, has been the prime mover in the drafting and urging of measures which are designed to exclude Jews from the civil service and the learned professions and subject them to serious restrictions in industrial life. The nazis asserted that he was himself partly of Jewish extraction. He was able to defend himself by presenting a clear racial bill of health going as far back as his grandparents. Usually that is far enough, even in Germany. But the Hungarian nazis kept on his trail. It was at last proved, and he admitted, that one of his great-grandfathers was a Jew by birth and had been baptized at the age of seven. Feeling the embarrassment of his position, Imredy interpreted his own bill as a self-denying ordinance and resigned his post as premier, at the same time urging the parliament to let the good work go on so that all Jews of even fractional Jewishness might be eliminated from the national life, political, cultural and economic. There is a proverb about the man who digged a pit and fell therein. And there is a very old Jewish story, which has given great comfort to generations of distressed Jews, about a certain prime minister, Haman by name, who erected a gallows for a hated Israelite and himself became its victim. It does not appear that there is anyone now in Hungary who will play Ahashuerus to Imredy's Haman by discovering the services that have been rendered by the persecuted race and turning their unjust punishment into a merited reward. Poetic justice does not often go so far in the plain prose of modern politics. But one cannot elicit more than a forced and momentary smile at the wry humor of this occurrence. The element of pathos too clearly predominates. There is still the great tragedy of the unrelieved situation of the Jews; and there is the little tragedy of the man

who, by his own fanatical racialism and the insensate folly of his policy, has pulled down his house upon his own head.

The Naval Maneuvers and the President in Person

NAVAL MANEUVERS always suggest the question as to how much they are intended to furnish practice in the solution of tactical "problems" and how much to impress the world with our strength upon the seas. If it were purely a matter of giving needed practice to the navy's personnel under field conditions as closely as possible simulating those of actual war, it would seem that this might be accomplished with a trifle less publicity. All that has been gone over many times before. In this case the publicity is stepped up to a shriller pitch than usual by the President's personal presence. But the presidential participation in the maneuvers suggests other considerations than its headline value. It is a well known fact, of course, that Mr. Roosevelt is fond of the sea and particularly fond of the navy. His action on this occasion invites the belief that he takes his constitutional function as commander-in-chief of the army and navy—but especially of the navy—somewhat more literally and personally than has been the custom of his predecessors. It is scarcely pressing the implication unfairly to feel that he rather fancies himself in a fore-and-aft hat, and that he is not unappreciative of the sense of power that comes from actually witnessing the fleet in action and being able to say to himself, All mine and under my command. It isn't easy for anyone who occupies a position of high authority and prestige to avoid those psychological reactions which, in their more extreme and pathological forms, become delusions of grandeur. Any president or king or pope or president of a billion-dollar corporation might well employ the services of a frank and fearless director of conscience, or perhaps merely a psychological expert, to help him to guard against infection by this subtle venom of the pride of power. If a handbook of spiritual exercises were being prepared for this purpose for the special use of presidents, one of the exercises that would not be recommended would be going out to take a personal part in the maneuvers of the fleet.

American Seminar Plans For This Year

PLANS are out for the American Seminar which Sherwood Eddy will conduct again this year. The group will meet in Washington on April 24, and will remain in session at the capital until April 28. It is expected that there will be interviews with the President and Mrs. Roosevelt, with representatives of the state department, with a number of cabinet members and bureau chiefs, with John L. Lewis, William Green and David Dubinsky, with officers of the National Manufacturers' Association and the Brookings Institution, with senators and members of the diplomatic corps, and that the informal "off the record" panel discussion with members of the House of Representatives, which proved such a high point of last year's seminar, will be repeated this year. On April 29 the seminar will move to New York, where it will continue in session until May 5. Over the week end there will be trips to study new housing projects, slum clearance and the Negro problem in Harlem. After that there will be interviews with Mayor La Guardia, District Attorney Dewey, Professor E. C. Lindeman, Dr. Fosdick, Norman Thomas, Professor James T. Shotwell, the conductors of the "Town Meeting of the Air," representatives of the leading political parties, including Earl Browder of the Communists, and the group of Columbia professors who are making a special study of the operations of propaganda pressure groups in the United States. The cost of the seminar will be $10 for each city, plus living expenses, which have been arranged on a very modest basis. Applications for membership should be made to Mr. Eddy at 52 Vanderbilt Avenue, New York City, without delay, for the membership roll will fill quickly. American colleges have endorsed the importance of the contribution being made by the Eddy seminars by reserving ten places in this year's American group for honor students in the graduating classes of such institutions.

Friendly Investigation of Insurance Companies

THE ASSURANCE that the investigation of the insurance companies by the monopolies investigating committee is a friendly action is put in the forefront to save nervous policy-holders from any spasms of apprehension regarding the security of their investments. The committee will, of course, find whatever there is to be found, but its inquiry is not based on the hypothesis that there is anything unsound in the management of the companies. The question is, rather, whether they may not be too strong for the public welfare. Certainly they do represent a tremendous aggregation of capital and an unparalleled degree of concentrated control. And their growth in recent years has been astounding. In 1906 the total assets of all the legal reserve life insurance companies in the United States was less than three billion dollars. Now it is more than twenty-seven billions. Not only is the aggregate great, but some of the individual companies are immense. The chairman of the board of the Metropolitan Life, the largest of them and the second largest corporation in the country, argued before the committee that great size makes for stability. So it doubtless does. The very principle of insurance requires sufficient size to spread losses over a wide area and a sufficient reserve to afford a cushion against an unexpected peak of claims. But after enough size has been attained to insure these benefits, one begins to think of the social effect of the further pyramiding of assets. Two considerations occur, one having to do with loans, the other with investments in corporation stocks and bonds. It is both Scripture and sense that "the borrower is servant to the lender." When one small group of companies is lender to millions, the granting, withholding or calling of loans is a tremendous power to be in the hands of a relatively small number of directors. And when these same little bodies of directors control the investment of billions of dollars in the stock market, it requires little imagination to see that they may exercise the power of life and death over many in-

dustries. So far as it appears, there is no charge that there has been any scandalous abuse of this power. But it is at least conceivable that it is not good that such a concentration of financial power should exist.

Arab Palestine

SECRET DIPLOMACY never wove a more intricate web than that which now holds in its tangled meshes the fortunes of Palestine, its Jewish and Arab inhabitants and its British sponsor. If tragedy is a situation in which every possible course is wrong because all decisions that are wholly right have been precluded by earlier decisions that were wrong, the case of Palestine illustrates some of the characteristics of tragedy. It may not be quite so bad as that. There are still some possible courses of action that are worse than others, and so there must be some that are better and one, if it can be found, that is the best. But there is none that can be followed without the disappointment of reasonable hopes that have been deliberately cultivated.

While public attention is largely focused on the western end of the Mediterranean and on the struggle of the four great powers of central and western Europe to maintain or strengthen their positions, two things are to be remembered: first, that the theater of that conflict includes the Near East; and second, that the minor peoples who inhabit regions of strategic importance are just as human as anybody else and have as good a right as any to the enjoyment of civil, political, economic and religious rights.

The British Palestinian committee has been in session in London. Of its deliberations, something may be said later if the results seem to warrant. The present comment is chiefly inspired by the appearance of a book which throws an extraordinarily clear light on the whole Palestinian case as seen from the Arab point of view.* Let us follow the general line of this argument and see how the cause of Arab nationalism looks to an Arab—a Christian Arab, in this case, educated at Cambridge, experienced in public service in both Egypt and Palestine, personally acquainted with all the important actors in the drama during and since the war, and widely known for the fullness of his information and the sobriety of his judgment.

An Arab awakening of significant proportions began early in the nineteenth century, after one or two false starts. An important part was played by the educational work carried on by American missionaries. It was at first a movement largely dominated by Christian Arabs, and was therefore distinctly a minority movement, more intellectual than popular and more cultural than political. The thirty-year reign of Abdul Hamid, marked by increasingly tyrannical and centralized government, was paralleled by a new growth of Arab nationalism in revolt against Turkish rule. The movement, centering in Syria and especially in Lebanon, passed from Christian to Moslem hands and lost the European coloration which had earlier characterized it. After the "Young Turks" had forced reforms in 1908, an era of good feeling between Turks and Arabs supervened. Husain (or Hussein), after sixteen years of supervised detention at Constantinople, was appointed to the highly important post of Sherif of Mecca. But the promise of more liberal treatment of the Arab communities was not fulfilled. New revolutionary organizations began to be formed about 1912, demanding not independence from the Turkish empire but autonomy within it.

In February 1914 Husain's son Abdullah was sounding out Kitchener (then British Agent in Egypt) and Storrs (Oriental secretary for the agency) as to the chance of British support in case of a break between Arabs and Turks. The reply was not encouraging. Seven months later, after the war had started, Kitchener wired Storrs to ask Abdullah if the Arabs would join the Allies in case Turkey joined Germany, and authorized a general promise of British support for Arab aspirations as the price of cooperation. Abdullah was eager for it, but Husain was hesitant. It meant revolt. He was not sure that the Arabs could successfully carry through a revolt and he had not yet received any guarantee of British aid. Nevertheless he temporized and blocked the Turkish effort to proclaim a Holy War—which was, in fact, proclaimed and widely preached but lacked his approval as Sherif of Mecca to make it official.

Clarity will now be served by the enumeration of successive steps in the negotiations.

1. The Damascus Protocol, May 1915. Two Arab secret societies in Syria, Al-Fatat and Al-Ahd, one civilian, the other composed of officers in the Turkish army, fearing foreign aggression in Syria, drew up this statement of the terms on which they proposed that the Arabs should join the Allies. The principal item was "the recognition by Great Britain of the independence of the Arab countries" in an area definitely described by a boundary running north of Syria, east of Mesopotamia (Iraq), around the coast of the Arabian peninsula, up the Red Sea, and along the Mediterranean coast to Mersin, some distance west of the northeast corner of the Mediterranean. One has only to look at a map, or to think of it, to know whether or not this included Palestine. Feisal joined both societies and conveyed a copy of this secret document to his father Husain. In June 1915 the British cabinet authorized McMahon (then High Commissioner for Egypt and the Sudan) to pledge that the Arabian peninsula would be recognized as an independent state with full sovereignty if the Arabs would join the Allies. This offer was widely published, but not accepted.

2. McMahon-Husain correspondence, July 1915 to January 1916. Husain took the initiative and proposed an alliance on condition (among others) that Great Britain would "recognize the independence of the Arab countries" within boundaries described in terms quoted word for word from the Damascus Protocol. After exchanges McMahon eliminated from the proposed area "the districts of Mersin and Alexandretta, and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo." His exact words follow: "As for the regions lying within the proposed frontiers, in which

*_The Arab Awakening_. By George Antonius. J. B. Lippincott Company. 471 pages, 5 maps. $3.00.

Great Britain is free to act without detriment to the interests of her ally France, I am authorized to give you the following pledges on behalf of the government of Great Britain, and to reply as follows to your note: (1) That, subject to the modifications stated above, Great Britain is prepared to recognize and uphold the independence of the Arabs in all the regions lying within the frontiers proposed by the Sherif of Mecca."

This correspondence was concealed from France at the time, and has never before been fully published in English. It is a document of crucial importance. Its publication in full by Mr. Antonius, in his own translation from the Arabic form in which it was delivered, is one of his most important contributions.

3. The Sykes-Picot agreement, May 1916. By this secret agreement, Syria and Iraq were to be partitioned between France and Great Britain, Palestine was to be internationalized, and Russia was to receive certain territories south of the Caucasus. This instrument laid down the general lines that were followed later in setting up the mandates. At the time it was concealed from the other Allies; it was concealed from the Zionists; and it was concealed from Husain, to whom a solemn pledge of Arab sovereignty had been given seven months before, and it was still being concealed from him a year later when Sykes visited him in May 1917 to allay his fears about French aggression upon the territory covered by the guarantees of the McMahon correspondence. Balfour authorized an evasive statement when it leaked out in February 1918. The Turks, trying to win back the Arabs, were telling them that the British and French meant to keep control of the whole area. Balfour wrote to Husain that "the object aimed at by Turkey is to sow doubt and suspicion between the Allied Powers and those Arabs who, under your majesty's leadership and guidance, are striving nobly to recover their ancient freedom." The implication was, of course, that the Turks were lying. But it happened, this time at least, that they were telling the truth, and Balfour knew it.

4. The Balfour Declaration, November 2, 1917. The exact terms of this famous statement are as follows: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

5. The "Declaration to the Seven Arabs," June 1918. The seven Arabs of Cairo who addressed an inquiry to the British government preferred to preserve their anonymity then, but their names are known now. They were considered important enough to rate a reply. This promised independence for Arab territories that were independent before the war and for those that had been freed from Turkish rule by the action of the Arabs themselves, and affirmed "the principle of the consent of the governed" for Palestine.

6. The Anglo-French Declaration, November 7, 1918. The principle of self-determination was reaffirmed in an official communiqué published and generally posted in Palestine, Syria and Iraq, declaring the purpose of "setting up of national governments and administrations that shall derive their authority from the free exercise of the initiative and choice of the indigenous populations." This was to stave off the disaffection of Arabs who had become suspicious of French and British intentions, especially when the Arabs were compelled to haul down the flag of their provisional government at Beirut.

7. The King-Crane Report, August 1919. At the peace conference, Feisal, representing his father Husain, asked not for a single Arab state but for recognition of the independence of the Arab area. "The formation of such new states as are required, and their boundaries, are matters of arrangement between us after the wishes of their respective inhabitants have been ascertained." He proposed that a commission be sent to Syria and Palestine to find out what the people wanted. President Wilson agreed heartily, the other Allies reluctantly. The peace conference approved the sending of a commission to which Great Britain, France, Italy and the United States were each to contribute two members. Wilson appointed Henry Churchill King, president of Oberlin College, and Charles R. Crane. The other governments let the matter go by default. King and Crane, with a staff, spent some months in the field and reported that the natives did not want French oversight on any terms. Their report recommended that Iraq be treated as one country and Palestine-Syria as one, both to be constitutional monarchies, Feisal to be king of Syria and a plebiscite to choose a king for Iraq. (Iraq later chose Feisal, and Syria had no chance to choose.) The commission found that "mandates" were not wanted, but that American "assistance" would be welcomed by Syria. It recommended an American mandate for Syria, British for Iraq, or British for both if America would not accept. An Arab congress at Damascus, May 1919, declared for independence for Syria, including Palestine.

8. The San Remo Conference, April 1920. The "supreme council" of the peace conference ran an arbitrary east-and-west line through Syria, giving a mandate over the northern part to France and the southern to Great Britain, without regard to "the consent of the governed" or any previous commitments concerning independence. This settlement followed closely the scheme set up in the secret Sykes-Picot agreement of 1916, except that Palestine was included under the British mandate.

So much is documented history. Some of the data have long been known to all students of the subject; some, and especially the McMahon pledges, have been carefully concealed in spite of the urgency of some British statesmen that they be made public. While not frankly publicized, they have been often talked about. For example, McMahon himself wrote in 1936 that his agreement with Husain was never intended to include Palestine and that Husain knew it. The answer is, Read the terms and look at the map. Winston Churchill, long after the war, poohpoohed these pledges but did not quote the text. Mr. Ziff, in his pro-Zionist *The Rape of Palestine,* says: "The promise to Husain was in any case crazy, for he was not in a position to pledge the Arabs outside of Hejaz to any-

thing." The latter part of the statement is true, and McMahon must certainly have known it from the beginning. The price offered for the limited assistance of Husain and his sons and their followers was certainly high—or would have been if it had been anything belonging to the one who offered it. But in fact the Arabs rendered important service to the Allies outside of Hejaz. For one thing, by keeping the enemy busy east of the Jordan they greatly facilitated Allenby's conquest of Palestine where the Arabs themselves never struck a blow. Their work was perhaps more important for what they prevented than for what they did. The pro-Arab case is most certainly not "a post-war product."

Another train of historical events, equally important to know but impossible to recount here, includes the encouragement given to the Jews to believe that Palestine would be given to them to have and to hold, to inhabit and to rule. The Balfour Declaration did not say all that, but without doubt ground was given for a lively expectation of no less. The very opposition to the plan by anti-nationalist Jews shows the extent of the expectation.

At the same time that the assistance of the Arabs was being bought with promises, bids were being made for the support of German, Austrian and Russian Jews. Many, though far from all of them, wanted a country they could call their own. Political Zionism seemed the way of salvation to them, and there was wide sympathy with their aspirations among non-Jews, most of whom, of course, knew nothing of the previous commitments to the Arabs. Furthermore, the popular principle of self-determination—popular, that is, among the people, not among the diplomats—seemed to support the idea that the Jews, after being driven from pillar to post for a thousand years, should have a chance to settle in the place of their choice, the land of their ancient heritage. To those who felt this generous urge it did not immediately occur that there might be some conflict between this program and the self-determination of the people who already occupied that land and had occupied it continuously for centuries. It did not occur even to the Arabs until they found that what was contemplated was not a moderate and gradual infiltration of Jews into an Arab land but an organized mass migration on a gigantic scale. And meanwhile, new considerations had arisen which made Great Britain less willing to allow Palestine to become an independent state, either Jewish or Arab. Chief among these were new methods of desert transport and the consequent new threats to the Suez canal and both the overland and the water route to India.

As to the way out of this tangle of conflicting interests and contradictory pledges, there are two principles that seem essential to any just, humane and peaceable solution: first, the principle of "the consent of the governed," often promised and actually applied to Iraq, should be applied to Syria, including Palestine; second, the problem of finding homes for the Jews where they may live in peace and dignity, must be considered as the common responsibility of all the civilized and justice-loving peoples of the earth. The words of the Arab Antonius can scarcely be bettered: "The treatment meted out to Jews in Germany and other European countries is a disgrace to its authors and to modern civilization; but posterity will not exonerate any country that fails to bear its proper share of the sacrifices needed to alleviate Jewish suffering and distress. To place the brunt of the burden upon Arab Palestine is a miserable evasion of the duty that lies upon the whole of the civilized world."

What Guam Means

BY A VOTE of 23 to 1 the naval affairs committee of the House of Representatives has approved the $53,000,000 bill authorizing the beginning of work on eleven airplane and submarine bases, including the proposed base on the island of Guam. Before this editorial can reach the readers of The Christian Century the bill will undoubtedly have passed the lower branch of Congress. It will not pass, however, without challenge to the Guam provisions, for six members of the House committee have issued a minority report covering that section of the proposed authorization. If the danger to the future peace of the United States which this minority sees in the fortifying of Guam can be brought home to the general public there is still hope that this mischief-breeding proposal may be knocked out in the Senate.

In defending the appropriation of $5,000,000 to begin work on Guam the House committee fell back on the claim that "the improvements contemplated are no more than is done year after year by this country in improving our harbors," and added, "It is the present policy of the navy department now to ask for development only to the extent stated in the bill before this committee." The dissenting minority report, written by Representative Ralph E. Church of Illinois and concurred in by one Democrat and four other Republicans, makes clear the flaw in the majority's assurances. It points out that ordinary harbor improvements, such as those under way at Midway island, are carried out by army engineers using river and harbor appropriations, while in this case the navy insists on keeping the construction and the money in its own hands. And it pierces the empty promise that no more than a small harbor improvement is intended *now* by declaring that "it is obvious that this work is the first and essential step to the ultimate fortification of the island."

In thus refusing to be cajoled by the tricky language of the navy department or the House committee report, the committee minority is keeping before the nation the reality of the situation. This bill for building naval air and submarine bases, it must be remembered, rests on the recommendations of the Hepburn board "appointed to report upon the need, for purposes of national defense, of additional submarine, destroyer, mine and naval air bases on the coasts of the United States, its territories and possessions." (House document, No. 65.) The Hepburn report picks certain projects "because of their immediate strategic importance as being necessary of accomplishment at the earliest practicable date." Among these is Guam. The immediate proposal for Guam is that it shall be made "a major air and submarine base, with a garrison sufficient in strength to make its reduction or occupation a major ef-

fort on the part of any probable enemy." But the Hepburn board was not satisfied with this recommendation. Ultimately it recommends that Guam shall be made "a major advanced fleet base," which it defines as a base "capable of maintaining at least the major part of the fleet in all types."

To maintain, in the light of these recommendations of Admiral Hepburn's board, that the navy has nothing in view at Guam beyond the dredging out of a few coral reefs and similar routine improvements, is an insult to the intelligence of the American people. In the light of this published intention Congressman Church and his fellow dissidents are fully justified in concluding that "the hazards involved in taking such a step as this . . . when it is done by the military establishment of the country are, to our minds, too great a price to pay for the benefits that might inure either to commercial aviation or to the naval air service." The American people will quickly approve the position taken in this House minority report if they can be informed of six facts which are fundamental to any understanding of the Guam proposal.

1. Establishment of a naval base on Guam will push the "line of defense" of the United States—which until now has run from the Aleutians through Hawaii to Panama—3,500 miles westward in the Pacific. It will consequently require very large subsequent additions to the size of the navy, in order to protect this vastly enlarged defense area. More important still, it will thrust the "defense line" of the United States into the midst of the Japanese mandated islands, which lie all around Guam, and present the Japanese people with the spectacle of Uncle Sam taking another giant military stride toward them, this time placing a major base less than 1,500 miles from Tokyo. Under such circumstances to say, as the House majority report does, that "no nation can logically object to any nation improving the purely defensive facilities of its own land unless that other nation should have aggressive designs on the territory thus defended" is sheer hypocrisy. Turn the situation around, let Japan propose to do what the United States is now proposing to do at Guam, and what would be the reaction of the American people?

2. It is not contended, even by the admirals who testified for the Guam base before the House committee, that this base is needed for the defense of the United States, Hawaii or the Panama Canal. As a matter of fact, Admiral Leahy testified a year ago that if the naval building bill then before Congress should be passed (as it was), the problem of defending our west coast and our possessions east of the 180th meridian would be solved. All that the admirals have claimed for the Guam base is that it would make easier defense of the west coast, Hawaii and Panama. So, for that matter, would annexation of Japan.

3. It has been noticeable, during the hearings before the House committee, that no representations in favor of the Guam base have been made by the army or by the state department. As a matter of fact—although they will not commit themselves officially on the subject—neither of those departments favors the project. Major General Rivers was speaking not only out of his own long experience in the Philippines when he opposed the Guam base in these pages two weeks ago, but he was voicing what is probably majority sentiment among the ranking officers of the army. The navy's Hepburn report speaks blithely of a garrison able to stand off "a major effort" by Japan. But the army, which will be expected to supply that unconquerable garrison, knows that Guam will always be exactly what General Rivers called it in his article—not a base, but an exposed salient.

4. The establishment of a base on Guam, as the Hepburn report acknowledges, is desired by the navy to provide "practical immunity of the Philippines from hostile attack in force." It is a subject for fierce debate within the military services whether a Guam base, however strong, would accomplish this. But this, at least, is the purpose of the base. In other words, building a base at Guam has behind it the intention of hanging on to the Philippines. Without that intention there is no reason for the project. But the United States is pledged by act of Congress to get out of the Philippines by 1946. No notice has been given to the American people that we intend to repudiate that pledge. If we intend to keep faith with the Philippines, it is an unnecessary provocation of Japan and an unnecessary expenditure of public funds to start building a base at Guam. Or is the Guam base the navy's way of telling the people of the United States that their government is about to treat the Tydings-McDuffie law as just another scrap of paper?

5. Do we intend to hang on to and defend the Philippines indefinitely? This is a fundamental issue involved in the Guam project. It has long been the contention of our military experts that the Philippines could be defended from a major attack only at a cost in blood and treasure out of all proportion to their value. Even Theodore Roosevelt, who probably had more to do with our taking the Philippines than any other one man, after he became president spoke of them as our "Achilles heel," and expressed a wish that we could get out of them. General Hugh Johnson shows the danger that is always involved in their possession in characteristic terms: "Our possession of them is like a chip on a schoolboy's shoulder. If they are knocked off, our flag captured, American ships sunk and American soldiers killed, the fifes will shriek, war hysteria will certainly follow and we will be in a bloody struggle in the western Pacific to the weakening of our home defenses and under the most unfavorable circumstances since Admiral Rozhdestvensky lost his fleet in the Russo-Japanese war in the battle of Tsushima." Continued possession of the Philippines, that is to say, is seen even by military men as a constant threat to the peace of the United States.

6. Most important of all, establishment of a naval base on Guam, intended to preserve the position of the United States as a colonial power in the Philippines, will drop this country squarely in the middle of the struggle for the control of Asia which is just now getting under way in China, but which will continue its bloody course for perhaps as much as a hundred years to come. Continued American occupation of the Philippines is notice served on all Asiatics that the United States intends to play a major part in the battle for control of their continent and

its adjoining seas. Fortification of Guam is Uncle Sam settling himself in his chair and buying a new stack of chips in order to go on playing in the Asiatic poker game. And that is a game in which this country has much to lose and little to gain. The people of the United States are no more ready to have their country mixed up interminably in the affairs of Asia than in the affairs of Europe. When they perceive that such involvement is inseparable from the building of a great naval base on Guam, we believe that they will rise to call a halt on the ambitious admirals.

'Someone Has Said'

EDITOR THE CHRISTIAN CENTURY:

SIR: I know that you share with me a great admiration for that big human, D. L. Moody, and his counsels on any subject, you will agree, are sure to have rugged sense in them. Once, so it seems, he told his son that it is wiser, at least sometimes, not to say in introducing a quotation, "Emerson has said . . ." but "someone has said . . ." or "it has been said. . . ."

There is clearly danger before the writer who invited his reader to follow the trail of Emerson. "Ah! Emerson!" the reader will say. "I remember reading him. Now, what was it he said about—yes, I have it:

> Heartily know,
> When the half-gods go
> The gods arrive.

True! Now what a man that was!" And meanwhile where are you, the writer? The reader is now far away down that sidetrack, out of hearing.

There are times, however, when the name of the author adds to the value of the quotation. The phrase you quote may be one in which Emerson condenses all his long pondering upon life and death and the eternities. Besides, there is a certain justice due to the chief creditors to whom we owe our thoughts. Nonetheless under most conditions I am content to hear "someone has said," at times with the gently murmured preference, "Why don't you speak for yourself?" For often a quotation is like a piece of old cloth sewn upon a new garment!

Once in my youth I remember having supper with some writers and divines of the last generation. One of them was a most excellent essayist. Another, his minister, was chaffing him as a good minister should: "This is what you do," he remarked. "If you have any unusually bright ideas, you say, 'As Pythagoras said,' and the essay looks very impressive and many of your readers do not know Pythagoras, or what, if anything, he said." There was no real ground for the charge, but as the elder Pliny said, "He who pulls another's leg is exempted from the obligation to tell the truth." What was implied in the charge was that where the writer can put his thoughts in his own way he need not have recourse to "as Eucalyptus says." And I wonder sometimes how far a speaker gains by his quotations. Can you tell me if an audience takes a certain pride in literary flourishes or the long roll of famous names?

If for my own part I want to read a sermon, I should naturally turn to Newman's *Parochial Sermons*. They are literature, but first of all they are solemn words addressed to the soul; but they contain scarcely any quotations except from the Scriptures. Sometimes I feel in reading a book rich in quotations that I am reading an anthology, and I want something that is more at one with itself. And a sermon, you will agree, is not meant to be a column of thoughts, ancient and modern, collected by the preacher in the preceding week. When you go to church, you don't want to hear too frequently, "As someone has said. . . ." You perhaps want rather, "Thus saith the Lord God!"

But if it is to be Emerson, let it be simply Emerson, not "the sage of Concord." There are times when this too might be fitting, if, for example, you were lecturing upon Concord. Shakespeare ought never to be the "swan of Avon" except in a lecture which you and I are not likely to give upon "Swans." But the problem whether it should be simply "as someone has said" or not, I must leave unsolved. Only I suspect that if D. L. Moody had been questioned he would have said, "Isn't Paul himself with me? Didn't he say, 'As certain of your own poets have said'?"

Yours, as someone has said, "hitching his wagon to a star,"

QUINTUS QUIZ.

VERSE

Snowfall

DELICATE as frosted dew
That remembers starry flowers,
Snowflakes, caught in cloud, sift through
Light as feather-showers.

Over valley, hill and town
Snow foams softly in the night,
Shovel tons of thistledown—
Carve a world of white!

Summon fay or pixy, call
Gnomes and brownies—I'll believe
Any myth while snowflakes fall
Cool upon my sleeve.

JANET NORRIS BANGS.

Wings

HOWE'ER unhappy I may be
There is some beauty left to me:
A bird's wild song, the smell of rain,
And then my heart leaps up again.
From wooded hills I hear the call
To quiet streams or waterfall.
Through winding paths they beckon me
And so much beauty do I see
That I forget unhappy things,
And heart and feet alike have wings.

JESSIE MARTIN GRAHAM.

Did the Jews Crucify Jesus?

By Frederick C. Grant

THE ASSERTION is still sometimes made, even by intelligent and informed persons, that "the Jews killed Christ." This is not, let us say at once, the assertion of the Christian creed, which reads, "He suffered under Pontius Pilate." But we ought to pay some attention to the charge, for it is helping fan the flames of that prairie fire of fanaticism which is now sweeping part of the world and threatens to break out here in America. We may have seen no evidence of it, ourselves; but writers in correspondence columns, and various persons in private conversation, assure us the danger is real.

It is perfectly absurd, to begin with, to hold the Jews of 1939 responsible for a crime committed nearly two thousand years ago, even granting that the Jews of the first century were responsible, as a people, for Jesus' death. Are we to be held responsible for all the crimes committed by our ancestors? On such a basis, every people in the world would stand condemned! I remember a nice old gentleman with antiquarian predilections who once assured me that one of my ancestors stole sheep in the north of Scotland, and was hanged. He seemed to think I ought to feel a sense of disgrace; but I never knew that ancestor, and I never stole a sheep; and I had no sense of disgrace, let alone a sense of guilt. And the same applies to our brethren the Jews; how absurd to hold them responsible for the death of Christ!

Indicting a Whole People

But those who make the charge assume that the Jews of today are the same as those of the first century; and the crime against Jesus was only one example of their treachery and malice. What an assumption! No race or even family remains the same for many generations—not even the Aryans! For all their concern over racial purity (a concern which centered in the purity of blood of the priestly stock, first of all), the Jews have not been able to avoid intermarriage, altogether; and there certainly have been conversions to Judaism through the centuries. All the races of Europe, and all the peoples of the Near East, have undergone racial intermixture through the centuries. It is nonsense to think that America is the only melting pot of races.

In the second place, it is a gratuitous insult to assume the Jews to be treacherous and malicious, and then point to the crucifixion of Jesus as an instance of this racial trait. The logic of the accusation is absurd. In order to indict a whole people, you must prove that every act of every member of it is falsely motivated: and you cannot hope to prove such a sweeping universal charge.

In the next place, the very fact that Jesus was crucified throws doubt upon the allegation. Crucifixion was a Roman, not a Jewish, mode of capital punishment. Whatever the share of the Jews in the crime, the full and final responsibility must lie at Pilate's door. The Jewish penalty was stoning, not crucifixion; to the minds of Jews, a body hanged on a tree, or exposed on a wall, or in any way hung up to die, or hung up after death, meant a curse—not only a curse upon the victim of this penalty, but also upon the land itself, which must be purified after such desecration. One of the first acts of Constantine after the triumph of the church was the abolition of crucifixion, since it was not right to punish, in such a manner, any of God's creatures, made in his image. Since Jesus was crucified, not stoned to death, his condemnation was clearly at Pilate's hands; and the real responsibility was Roman, i.e., Gentile, not Jewish.

The Gospels as Special Pleading

All through the books of the New Testament we can see the effort being made to explain how the Messiah could have been put to death, and it is an interesting and rewarding study to trace this explanation. The "rulers" did it, but they did it in ignorance; lawless men did it, i.e., men "without the law" (non-Jews), yet it was by God's "determinate counsel and foreknowledge"—God using even the wrath of men to achieve his purposes; the "rulers" of the Jews, not the Jewish people in general, were responsible, but they did not understand—the whole thing was a blundering crime, and those who did it were somehow already under a judgment of blindness and ignorance. All these suggestions were brought forward, together with still others, in the oldest sections of the Book of Acts.

The question is still further complicated by an apologetic tendency to exonerate the Romans, and make the Jews responsible. Even the Gospel of Mark, as a good many modern scholars view it, has not escaped the influence of this motive. The account of the trial of our Lord before the Sanhedrin is so written as to place the official responsibility more inescapably upon the Jewish authorities, though the so-called "trial" contravenes all the regulations of court procedure in Jewish law, and was probably in reality only the action of a junto of enemies in secret session. In one of the later Gospels, Pilate washes his hands, dramatically, and the Jews cry out, "His blood be upon us, and on our children." That surely is dramatization, not history!

The Mind Behind the Fourth Gospel

Finally, in the Gospel of John, it is uniformly "the Jews" who oppose Jesus and finally secure his death. But that too is unhistorical dramatization, as we see at once by comparing the earlier Gospels and their sources. Speaking historically, the disciples were just as much "Jews" as the Sanhedrin; Jesus himself was a "Jew"; Joseph of Arimathea was a Jew, and also a member of the Sanhedrin, apparently, and at the same time a secret disciple. So the blanket term simply will not do. "The Jews"—some of them—were apostles and saints; "the Jews"—some of them—opposed and hated Jesus.

You might just as well hold the Greeks responsible for the death of Socrates, or the French for the death of Joan

of Arc, or the Americans for the martyrdom of Lincoln. I am afraid the author of the Fourth Gospel was not a very sympathetic writer of history, but more of an apologist, or polemist, or perhaps really something of a dramatist; and perhaps he was not greatly interested in what we look upon as accurate, reliable history. To him this was quite secondary, and the movements and events of the past got easily converted, in his mind, into mere symbols of forces at work on another plane—the endless ancient battle between light and darkness, life and death, truth and error, sin and salvation. To him "the Jews" are no longer a group of human persons, but a counter in that ceaseless strife—merely one earthly regiment in that celestial war.

But that was not the only solution. Off in another direction had gone the thought of Paul, and of those who followed him. It was not the Jews, nor their rulers; it was the sin of the whole world that brought Christ to the cross. And in this view of it, we are all responsible. The whole human race shares the guilt. In fact, in one sense, Christ has been slain "from the foundation of the world," as another writer holds—so we may perhaps translate his words. In brief, as Canon Streeter once put it, "In such a world as this, there was no other way for such a life as Christ's to end." The world always sacrifices its best—blindly, stupidly, insanely—as in war, for example, which is on a par with voodoo and kings' sons tossed into volcanoes as sacrifices to the gods. But through it, above it, beyond it, out of it and yet by means of it, God, accepting all this, himself wins for man a salvation otherwise impossible.

To sum up: The Jews did not murder Christ—and let us beware of permitting men to infer that from our Christian teaching, even our casual words, especially these days. And in the second place, we all share the sin that rejected and crucified Christ, in the measure and degree that we share the world's sin at all: and we all do share it, in fact. Finally, God does not leave things there, but opens a way of salvation to Jew and Gentile alike—a salvation which means unity and peace as between races of men, quite as much as it means "personal" salvation for the individual. We see how that dawn brightened, long ago in Galilee; we see it slowly increasing, across the centuries; but we do not see the full day yet, and clouds have gathered to hide it. But let us hope that, once having dawned, it may never pass into dark night again, but may "grow more and more unto the perfect day," in which we may all live together as brothers, the servants of the one God and Father of all, and brethren in the one Elder Brother, Jesus our Lord.

From Rationalism to Empiricism

Seventh Article in the Series "How My Mind Has Changed in This Decade"

By Edgar Sheffield Brightman

CONFRONTED by the question: Has any fundamental or transforming change taken place in your thinking about religion in the past ten years? I shall reply straightforwardly. A radical change has dominated the decade for me, namely, a change from emphasis on the rationalistic and *a priori* factors in religious knowledge to emphasis on the empirical.

Previously the word empiricism was connected in my mind with a narrow emphasis on sensation alone. Hume was the typical empiricist. Partly because I had once accepted pragmatism and revolted from it, I used to feel a special antipathy for that theory. Now pragmatism seems to me not so much false as incompletely empirical. No empiricism seems to me to be "truly radical" which minimizes the pervasive fact that all experience comes "in, of, and for a person" or omits any accessible personal experience.

Therefore, while attaching increased importance to mystical experience and holding with new emphasis on empirical grounds that the Bible is essential to Christianity, I view with regret the rising tide of neo-supernaturalism and Barthianism, as expressed, for example, by Hendrick Kraemer in *The Christian Message in a Non-Christian World*. It seems to me utterly false to the empirical principle to regard any one item of experience, such as the Christian revelation, as being so privileged as to be exempt from testing by the rest of experience.

My empiricism has taken numerous forms, some of which will doubtless seem to an outsider to be anomalous, if not contradictory. The first special instance has been a heightened appreciation of Hegel, unaccompanied by sympathy for his absolutistic metaphysics. How, the outsider might ask, could anyone connect empiricism with that arch-rationalist? In two ways, at least. In the first place, up to a little over ten years ago, my knowledge of Hegel, such as it was, was secondary and *a priori*. My good teachers had told me bedtime stories about the terrible pantheistic and impersonal Hegelian philosophy, its disregard for empirical facts, and its deduction of everything from the bare concept of being.

Finally a touch of empirical conscience led me to make a business of reading Hegel, which proved that the story-tellers ignored most of what Hegel had written. In the second place, what I learned about him was even more important. I found that he was indeed "the empiricist of consciousness." I found that the heart of Hegel lies in the words, "The true is the whole." It is plain that Hegel is thus the most thorough empiricist, the one who explores every nook and cranny of the spiritual life, individual and social, logical and historical, aesthetic and religious, relating it to every experience of physical nature.

In such a philosophy one cannot avoid finding a place for Jesus. The magnificent results of the natural sciences are only abstractions from the empirical until they are

seen in their actual setting in the total spiritual experience of man. Hegel has led me to see that true rationalism is simply the principle of confronting every part of experience with our view of the whole, while true empiricism is the principle of accepting only that view of the whole which is honestly built up by observation of the accessible parts of experience.

It was a happy discovery to find John Dewey writing in his autobiographical sketch in *Contemporary American Philosophy:* "Were it possible for me to be a devotee of any system, I still should believe that there is greater richness and greater variety of insight in Hegel than in any other single systematic philosopher." Like Dewey, I disapprove Hegel's schematism; but his method of constantly relating each piece of experience to others until all has been surveyed is for me the fundamental road to religious insight. Liberalism and rationalism, properly understood, are both names for this empirical method of Hegel; and when I find religious discourse rejecting this point of view, I find it unintelligible. Men as different as Wieman and Knudson talk language that I can understand; but much European Christianity is to me a speaking with tongues.

A New Social Conscience

The second form which my interest in empiricism has assumed is a new social conscience. The war, the experience of prohibition, and the depression had left many of us in a state of somewhat dazed social thinking, and it is only in the past ten years that I have really come to grips with the implications of social experience. It now seems to me that social disorder and injustice and international warfare will almost certainly continue to prevail until the problems of the social and economic order are approached in the spirit of Christian socialism. In order to reach this position I have had to overcome strong prejudices against it which had been aroused in my mind by extremists long ago. I had heard one say that God can be found only by social cooperation with other men. He was thus denying the experience of finding God in nature and in the inner life, and his denial turned me away from the truth in his position. Another found it necessary to attack metaphysics (that is, thought about God) in order to concentrate on social action.

I concluded that if I had to manacle part of my mind in order to be a socialist, I'd prefer to remain free to seek my God. But empiricism is leading me to a mellower attitude toward errant seekers for truth; am I not also among the errant? It is unempirical to condemn a true insight because the person who holds it happens to underrate or overrate some other insight. While overcoming these prejudices, I was led by my empirical interest in the development of Christianity to attach considerable weight to the collectivism of the early Christian community described in Acts. Whenever I referred to this, my nonsocialist Christian friends answered invariably that the experiment was not successful; but they never said that it was not Christian. For that matter, was the crucifixion successful?

My empirical Christianity found a larger place for social action in an unchristian world. I came to feel more sympathy with such groups as the Methodist Federation of Social Service, the Fellowship of Socialist Christians, the Fellowship of Reconciliation, and the French personalists, led by Mounier, whose *A Personalist Manifesto* is a remarkable social philosophy based on sound insight into the primacy of the spiritual. I desire to cooperate with all who seek the ends which Christian socialists pursue, whether they are Protestant, Catholic, Jew, theist, agnostic or atheist. Through common action for social justice, for cooperatives, for peace between labor and capital based on a socialized conception of their relations, and for international peace, men and women of different faiths and no faith may learn to understand one another better, may discover through social experience more evidence for religious faith, and may actually work with God's plan for a good society.

Understanding Through Common Effort

The third manifestation of empiricism in this decade for me has been a reinterpretation of personalism in the light of this social conscience. The development of science, the rise of logical positivism, and the new turns of philosophical and religious thought have all been deepening my conviction that personalism is philosophically true. All experience is personal. Verification is a personal transaction. Personalism goes beyond these insights to an affirmation of Cosmic Personality as the sole objective source of the energy and content which appear in our experience of the physical world. This idealistic view is more coherent with experience than any form of dualism, pluralism or naturalism, although all objective hypotheses must postulate something beyond present experience. A former inclination on my part to soft-pedal the idealistic theory of matter in the interests of irenic compromise now seems to me to be misplaced tact. Rational convictions are no place for compromise.

Nevertheless, the ontology of matter is less central for me than the development of a social philosophy of personalism, which I call organic pluralism. The organic theory of absolutism and totalitarianism overemphasizes one phase of social truth. The pluralistic theory of atomistic individualism which underlies laissez faire *(vide* Herbert Hoover) overemphasizes the opposed phase. Personalism is organic by virtue of its view of the structure of personality, the interaction of persons, and the dependence of man on nature; it is pluralistic by virtue of its view of the real separateness of persons and its insistence that "social mind" occurs only in individual persons. Thus it creates the synthesis of organic pluralism—a concept impossible to develop in a brief article of this kind, except to say that it repudiates ultra-organic Calvinism and ultra-individualistic modernism in favor of an activistic and cooperative conception of social and religious life, in which intercessory prayer plays a vital role.

Realism Regarding the Church

A fourth phase of my empiricism takes the form of greater realism with reference to the church. During the past decade I have come to be less and less satisfied with viewing the church through a haze of sentiment and theory. The record of the ecumenical church on the mili-

tary, racial and labor fronts is distressing. One of the most deadly enemies of the church is her own resentment of criticism. Unless we come close to despairing of the church as it is, the church as it should be will never arise. The need of a new Reformation—moral, social, religious, intellectual and organizational—becomes clearer the more closely we inspect the actual facts of church life. External unity alone will not guarantee such a change. It must come from within also.

The fifth phase of my empirical development, and the last which I shall mention, is the conception of God as finite. This theory has aroused considerable discussion, has been celebrated as the collapse of personalism and the triumph of dogmatism, and has been caricatured as an attempt to psychoanalyze deity. It has been subjected to more careful scrutiny than any suggestion I ever made. After due consideration of all that has been said against it, I am still convinced that it is true, and I lay increasing emphasis on its importance both religiously and philosophically. Let me state what I take the finiteness of God to mean, how I arrived at the view, and what importance I attach to it.

A Finite God

By the finiteness of God I mean that the will of God (which I take quite empirically as a conscious process of choice and purpose in an eternally conscious personal mind) is limited in its range of possible volition by conditions within the personality of God which his will did not create. These conditions I call the *Given,* consisting of the principles of reason and the nonrational content of experience. Thus the personality of God consists of a unitary whole of experience which includes both eternal will and the eternal Given. This theory is an attempt to give a coherent account of the eternal structure of God; hence all questions as to the origin of the Given, "Who gave the Given?" and the like, are beside the point.

God eternally is a conscious person with an eternal conscious creative will for the good, eternally striving for expression of the good under the conditions set by the Given within him. God's will is finite in power, although infinitely good in the sense that he always wills the best. Thus I call God the finite-infinite Controller of the Given. The Given may be obstacle or instrument in the attainment of good; sometimes one, sometimes the other. But even when it is most tragically an obstacle, God controls it in the sense that his will continues working on it until some good is derived from the situation, even though it be in spite of, rather than on account of, the Given.

How did I come to hold such a view? Just before the beginning of the decade, I confronted the empirical facts of Darwin with the thinking of Plato and Berkeley. Berkeley, and even Plato, seemed too bright and cheerful when faced by the facts of a "nature red in tooth and claw," which develops life by the struggle for survival. This reckless slaughter resulted in ages of almost fruitless toil, blind alleys, and futile saurian experimentation. Spiritually its results were about nil until a few millenniums ago. But my dawning empirical conscience made it no more empirical to concentrate on evil facts than on good ones. Radical empiricism taught me to look at all of the facts Darwin presented and see them as a whole. When I did so, I could not escape the conclusion that evolution shows purpose at work—under difficulties, to be sure, but still at work.

Unity Amid Conflict

It is equally certain that there is a dominating tendency in the cosmos toward law, life and purpose, and also that there is an opposing tendency toward chaos, waste and aimless suffering. Those who spoke of a devil had an empirical basis, but they reasoned ill. The same processes of law in nature are sometimes teleological, sometimes dysteleological; not two beings or two hostile laws are at work.

There is only one order. One law produces California sunshine and New England hurricane. Theists, atheists and diabolists are all correct in pointing to evidence in experience for their views. But a theism founded on teleology alone flies in the face of the dysteleological facts; an atheism or diabolism founded on dysteleology alone flies in the face of the teleological facts; and all forms of dualism in ultimate thinking fly in the face of the unity of scientific law and the experienced rational prescription of coherence. Here was too much flying from experience.

When I squarely faced it, I saw that all the experience I have myself and all that I could conceive must have the same structure that I found in evolution: an energy which strives, in accord with rational law toward ends, yet contends against limits set by reason itself and also against empirical limits set by nonrational purposeless facts in experience. Since I could see no good reason for supposing that there is anything in the universe other than experience, I had long ago come to regard God as the great Experient, in whose eternal personal consciousness the whole process of physical nature goes on, and by whom all other persons are created. Now I saw that in everything that is there is energy, law and brute fact, which I interpreted as will, reason and empirical content of experience, and I saw that it was incoherent to suppose that God had created either reason or the nonrational. Hence God is eternally a person whose will finds and controls the Given within him.

God and Evil

This view of God impressed itself on me more deeply when I considered possible alternatives. Dualism seemed to me morally excellent, in that it made God's will finite, yet free from all evil, and set the Given outside the divine personality; but its moral excellence was accompanied by an intellectual obscurity which baffled me. Naturalism seemed to me empirically excellent, in that it was based on actual observation of sense data. Yet its excellence was not quite excellent, because the impersonal physical order which it constructed from the sense data made the very existence of consciousness unintelligible, and its view of objective value seemed far less empirical than the view that all value is what we experience it to be—a conscious fulfillment of purpose. Naturalism, in so far as it was religious, appealed to me because it, like dualism, recognized the finiteness of the power for good; but I found it less

radically empirical, less inclusive, and less able to account for the experienced unity of personality, than personalism.

The most winsome alternative, and the most sinister, was agnosticism. I found a great theist like my dear friend, Albert C. Knudson, holding that any account of the dysteleological in nature other than the words "I do not know" was dogmatic. But try as I can, I fail to see why it is any more dogmatic to offer a hypothesis about natural evil than it is to offer one about natural good or moral good. If we discover in experience grounds for faith in the ultimate goodness of God, we also discover grounds for recognition of nonrational obstacles to good. If we cannot say for sure that evil is evil, we cannot say for sure that good is good. Who can offer absolute proof? All our reaching toward God and good is, from a logical standpoint, merely probable. But I cannot believe that it is even probable that all the apparent injustices of experience, all imperfections, hurricanes, earthquakes, diseases and passions, are really perfectly good in God's eyes, or that it is religiously profitable to try to believe the unbelievable.

All live alternatives fail. Atheism does nothing to interpret either good or evil metaphysically. I am confirmed in the faith that God is a Person whose eternal will is perfect in loyalty to his ideal aim, but limited in power by the very structure of his own experience. God, the eternal Controller of the Given, is thus an eternal sufferer and an eternal fellow worker with humanity. Such a God fits democracy and socialism, as the Omnipotent Owner fits monarchy and capitalism.

This view, arrived at on empirical evolutionary grounds, I later applied to religious experience. It gave me a new view of the ground of suffering in God and man, a new insight into the cross as a symbol of the free use of inevitable suffering for an instrument of salvation. It gave me comfort in distress, with the assurance that the arbitrary and unjust aspects of experience are not the will of God, but are parts of his own suffering which he and we alike endure. It means that he can always derive from any suffering spiritual meaning for himself and for us—always, because the evidence is that the nonrational has nowhere ever overcome entirely the rule of law and purpose in any sphere of known experience.

The God of this faith resembles so much the God that Christ believed in that I find in my empirical method not only a social philosophy and a philosophy of evolution, but also a philosophy of Christianity.

The Home of the Human Spirit

By Clarence Seidenspinner

THAT a man's character reflects the culture with which he is surrounded is now a commonplace observation. His point of view, his appreciations, his manners and habits tend to be determined by the prevailing customs. Long ago Leonardo da Vinci advised his apprentices to let the human soul be as a mirror, reflecting all objects, movements and colors, remaining itself unmoved and clear. The advice was unnecessary, for this is just the way many people live. Fundamentally untroubled themselves, possessed of no basic convictions, at home in no particular fellowship, they have no greater destiny than to act as a mirror reflecting the life about them.

What then if the prevailing culture is mediocre and superficial? Thomas Mann wrote a novel to answer that question. In *The Magic Mountain* he writes:

"A man lives not only his own personal life, as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries. . . . Now if the life about him, if his own time seem, however outwardly stimulating, to be at bottom empty of such food for his aspirations; if he privately recognize it to be hopeless, viewless, helpless, opposing only a hollow silence to all the questions man puts, consciously or unconsciously, yet somehow puts, as to the final, absolute and abstract meaning in all his efforts and activities, then a certain laming of the personality is bound to occur, . . . a sort of palsy, as it were, which may extend from his spiritual and moral over into his physical and organic part."

The smart answer to that opinion is "So what? Who cares?" Of course, this is the reflection of a prevailing culture that does not care; an age of mediocrity that has nothing definitive to say regarding the life of the soul; an age which measures success in terms of money, pleasure in terms of the exploitation of sensation, beauty in terms of sentimentalism. One has only to listen to the assorted tripe which blares forth from the radio to understand the melancholy predicament of the soul today.

Creating a Significant Culture

The problem of the human spirit is to find or to create within this environment a significant culture in which it may feel at home. Character can never be strengthened or enriched until it comes to live within a setting which has those concepts and attitudes and conduct-patterns necessary for the spirit's finest growth. If character reflects the prevailing culture, then the human spirit must discover the culture in which it can best make itself at home.

There is but one solution for this problem, an old solution. The spirit needs to make itself at home in the church. Here, within the larger environment, is a culture which has the power to develop the finest character, to bring man's life to strong and beautiful expression. If a man will make himself at home in the church by relaxing into its ordered life, by participating in its creative enterprises, by sharing in its long historic perspective, by examining life with its critical eye, by rejoicing in its noble

fellowship, he will be a much better person than otherwise he would be. In the church he has the chance of developing a significant life-form, a chance which a nondescript age cannot possibly give him.

Long ago, in the fifth century, Augustine spoke in *De Civitate Dei* of these two different cultures existing simultaneously. The Earthly City was a relative good and temporal. The City of God was eternal and incomparably superior. All who confessed themselves to be strangers and pilgrims in the Earthly City have been members of the City of God. These are now in the visible church sharing the life of God. And Augustine dreamed, as do we, of the day when the City of God will come down like a cylinder over the world and the Earthly City will have passed away. But until then it is man's business to reflect the life, not of the world, but of the church, his spirit's only home.

Seeking a New Reality

Far from being an obvious procedure this is a strange solution to the average man, to many a clergyman also. He has not thought of church in terms of a cultural organism. To speak to him in these terms is to use words and concepts which lack all reality-feeling, which have a hollow, meaningless sound. Somehow the index of reality-feeling regarding church must be raised. Somehow church must be made so emotionally and intellectually vital that the human spirit will recognize it as the home long sought where beauty and fellowship and critical vision, where God the Father Almighty and Jesus Christ his only Son and all the glorious communion of saints make possible the finest expression of personality.

This has for Protestants theological implications which are only now being discussed. Just a few years ago the idea of church meant little, even to the clergy. In the particular text which our class in seminary used for the study of Christian theology, only fifteen pages out of a total of 455 were devoted to a study of the church. The church was thought of in terms of a convenient institutionalism, an instrument through which private salvation might be preached and the soul brought to the "foot of the cross." During the social gospel emphasis it was often thought of as just an instrument through which the prophet's voice could be heard proclaiming the corporate sin of the world.

To work for church, for the living Body of Christ as an end in itself, as man's eternal home, rather than merely for the denominational machinery, put one under immediate suspicion. I still bear in my nervous system the sad memory of several conferences where this matter was discussed and the historic idea of the church was roundly condemned. I still have the letter of an ecclesiastical superior who, hearing about the historic emphasis presented, warned me of a "dangerous Episcopalianism." Happily this attitude is changing. Increasingly, the Protestant clergy are able to think of the church as a living, organic culture, as that Body in which all men are at home with Christ, as that fellowship in which it is possible to live and reflect and develop the mind of Christ himself. These theological implications are fundamental if the idea of church is to become intellectually vital. This concept needs to be reinterpreted freshly for the people of our day until it becomes so reasonable and familiar that men will act upon its premises and thus achieve significance.

The Place for Symbolism

Argument alone, however, will not persuade us all, particularly the layman. While we are clarifying this theological concept we need also to consider the wise use of connotative devices to bring to it the largest possible reality-feeling. These connotative values and devices are able to move the heart. They are like the pealing of silver bells on Christmas night in their power to unloose a cascade of creative emotion. To speak of our nation, its value to us and our obligations to it, is one thing. To stand in the presence of a throng of people and to unfurl the flag while the band is playing and the sun is shining in a blue sky, is quite another thing. The latter act is rich in connotative value. It brings to the citizen a reality-feeling regarding his country which argument cannot bring nearly as quickly or as well.

In all possible ways these connotative values must be used to undergird the concept of church and thus bring people to their rightful home. Here is the place for art and symbolism, for art is rich in these values and in its ability to stimulate the chain of association. Art is concerned with aesthetic surfaces—with buildings, hymns, prayers, services—but art meets the human spirit at an even more persuasive point. It is also concerned with life-form itself, in both individual and corporate expression. And life-form, when it is radiant, strong, cooperative, beautiful, may have profound connotative value in helping people to feel at home in the church.

Consider the use of these values in the service of worship. We must create a worship in which the mind and heart of man will feel at home, a worship into which man will eagerly enter, one which, though existing for the objective adoration of God, will yet have profound secondary effect upon personality. In one sense, worship can be thought of as a connotative device which enables people to relax within the life of the church. But if it is to do this, it must be more than the formal recapitulation of some liturgical pattern. The liturgical pattern itself must be rooted in the physiological reality of man's nature. Man's sense of at-homeness is resident in the body, in the nervous system as well as in the mind. Therefore we must think of worship not only conceptually, but also physiologically, if men are to feel at home in the act, and thus in the church also.

The Nonrational in Worship

With the exception of Rudolph Otto's discussion of the nonrational aspects of religion, our experimentation has all been on the conceptual level. It has been interesting, often significant and sometimes beautiful, but largely unmindful of those elements to which a man's entire organism might respond. In a hearty and valuable worship we need to include in the liturgical pattern both the rational and the nonrational elements.

I have seldom seen the principle of resonance used in worship, yet here is a principle to which man's whole being joyfully responds. We are entranced by the echo, by

the reverberation of familiar chords. Why then should not early chords, early themes vibrate through the whole service, alternating with other chords or themes, until a resonant, symphonic texture of familiar and significant material is fashioned into a service of the deepest conceptual and physiological appeal?

That this has not been done to any extent is not surprising, for even in music it was not until the last century that the importance of the leitmotiv was discovered and developed by Richard Wagner. Even symphonic composition is comparatively new. Speaking in this musical analogy, we may say that the average service is still only a collection of lieder, a miscellany. It lacks symphonic texture and consequently lacks the symphonic power to move the human spirit. It makes use of the principle of contrast but is unaware of the structural possibilities of repetition. Yet repetition and contrast used in the skillful development of successive themes or leitmotivs have deep physiological as well as intellectual significance. Because the body itself responds to the principle of resonance, the entire man feels at home in such a service. And feeling at home in the service, he will feel at home in the church.

Themes in Liturgy

What can be done in a simple way to improve our services so as to bring about this result?

There are hundreds of themes from which several may be selected each week as the chords or leitmotivs which shall be woven into the symphonic pattern of the liturgy and which shall be given resonance throughout the service. For illustration, let us select three of these themes which are so related that they can be fashioned into a single service without destroying the unity of the service. First, God is here and we are reverent before him. Second, God is our strength and our help. Third, man may secure the help of God by living in accordance with the will of God. Notice, these three themes are not developed successively in the liturgy, Hegelian fashion, and then dropped. Each one resounds again and again throughout the whole service.

We have only simple ways by which to express the first theme. This is the nonrational aspect of religion, the creature response to God's presence. Consider the ability of the Valkyrie music to express the eerie. We have nothing like it with Christian content. What Wagner has done for pagan and medieval mythology some one needs to do for a credible Christian mythology. Meanwhile, how can we use this theme? It may be suggested in the physical setting itself, in the altar with flowers and lights, which runs as counterpoint throughout the whole service. It may gather resonance in a strongly "numinous" voluntary; in the Sanctus, spoken or sung; in climactic moments of silence and in the simple notes of the sanctus bell. When this theme or leitmotiv repeatedly appears during the service by gathering resonance this way, presently man's whole being recognizes it, responds to it, and looks forward to its further repetition.

Woven into this "numinous" theme are the other two themes which suggest the rational aspects of man's relation to God. The second one may be developed by the use of a hymn, such as "The Lord Jehovah Reigns"; by the reading of the Forty-sixth Psalm for the Old Testament lesson; by the singing of the Ninetieth Psalm for the anthem; by a Bach prelude or fugue as the offertory, for Bach's music has unusual ability to suggest the dependable order of God; finally, by another hymn, such as "O God Our Help in Ages Past." Woven throughout these two themes may be the third one, stated first in the Beatitudes for the New Testament lesson; developed during the free prayer when the complex of life's experience is related to the order of God; given further expression in the sermon, a liturgical movement comparable to the rich second movement of exposition in the sonata.

Resonance in Worship

This is resonance in worship and may be used with any of the standard liturgical patterns. There are hundreds of these specific and contrasting themes which may be woven into this symphonic structure. Because early chords are repeatedly struck, because one leitmotiv follows another and then returns with resonance upon itself, the human spirit feels at home. That is why body and mind respond to music. The use of this musical principle in worship can change the atmosphere of the liturgy from a merely formal situation in which the human spirit is straitened and uneasy into the familiar experience of home. And until men feel at home in worship they will not feel at home in the church.

Theologically, the church is fellowship; it is the Body of Christ, the communion of saints. Structurally, it must constantly strive to keep vital the atmosphere of the Kingdom of God, the family relationship.

What about the connotative aspects of this? Is the life-form of the members of the Body bent in the direction of fellowship? What happens to the layman's sense of at-homeness in the fellowship when he observes among the clergy sheep stealing, professional jealousy, a more or less defined system of favoritism based upon the parental ecclesiastical prestige, restlessness and mistrust on the general church boards—such as the board of education?

Testifying to Fellowship

Consider the connotative value of another type of practice. Here is a pastor who, when he calls and discovers people belonging to another denomination, hands their names to the pastor of that church. Here is a bishop who is obviously sincere in his efforts to use the processes of Christian democracy. Consider, too, the connotative value in the complete equalization of salaries in the church. Yes, we must come to that if the church is to be fellowship. To those who object, Jesus has something to say in the parable of the laborers. Regardless of the amount of work done, all received the same wages. That is brotherhood and that clerical practice would have unusual persuasive power in convincing the layman that church is really fellowship, friendship, brotherhood—the place where his spirit might really feel at home.

Here in the church, then, the human spirit may feel at home, so much at home that it will choose to reflect this culture rather than the superficial culture of a chaotic and tawdry age.

MARCH SURVEY OF BOOKS

Nazism Not to Be Appeased

MEN MUST ACT. *By Lewis Mumford. Harcourt, Brace & Company, $1.50.*

NUMEROUS BOOKS have appeared during recent months about the conflict of ideologies, that seems to be sharpening day by day, between the democracies and the dictatorships. None is more incisive and challenging than this short but trenchant brief for action—military action if need be—to suppress the spreading virus of totalitarian (especially German) doctrines and practices.

There are two central theses in *Men Must Act*. The first relates to the inherent vitality of National Socialism in Germany, to the validity of its claims to be the origin and vehicle of the national regeneration of a great people. The second is concerned with the significance of National Socialism for the future of the ideals, indeed the organization, of Western civilization as it has evolved during the past three or four centuries.

As to the first, the author attacks the false claim of the nazi regime that the so-called moral recovery of Germany since Hitler came to power is an achievement of heroic dimensions, absolutely without parallel. On the contrary, Mumford reminds us, the time of recovery in Germany was 1925, not 1933; it took place under the republic, not under the Third Reich. There was a swift rise following the revaluation of the mark and the signing of the Locarno treaty. Not merely was the economic foundation of republican Germany renewed but a host of creative activities was unleashed. The resurgence showed itself in the work of scientists, technicians, artists, in almost every sphere—in the great physical researches of an Einstein or a Shroedinger, in the art of a Barlach, in the novels of a Thomas Mann, in the constructive architectural experiments of a Mendelssohn or a Gropius, in town planning. These achievements were transforming the life of the German people up to the moment in 1929 when the bottom dropped out of world markets; their impetus, asserts Mumford, continued through 1932. The fact that this early recovery was accomplished without repression, without martial display, is a final comment on fascism's pretensions. For the new despots have achieved nothing that rational men, in full possession of their minds and sense, did not then achieve, with far more impressive gains.

Mr. Mumford finds the root of fascist ideology in "the potency of the pathological," the dominance of "the irrational" in the peoples whose security, economic and social, was destroyed by the World War and its aftermath. This loss of security resulted in the acceptance of national leaders who, once in power, drove the masses in Germany and Italy to demand the achievement of claims and the pursuit of objectives abroad whose very pretensions were a cloak for the insecurities at home. Whatever accomplishments the leaders have made, and they are not negligible, have of necessity involved the submission of the peoples to an iron discipline of mind as well as of body. This subjection of the individual to the state is the very antithesis of the purposes which the state has, during the past three or four centuries, been slowly but surely designed in the democracies to achieve. For central to the ideal of democracy is the self-development of the individual, the right to freedom of opinion, the liberty to experiment in ideas and in activities.

Now these two ideologies seem to be headed more inevitably from year to year into open conflict for world domination. Mr. Mumford examines recent events—through Munich—and concludes that we cannot escape from taking sides in the coming struggle for power. That America "must act" is the inference he draws from the context of contemporary events. "Passivism and appeasement" are not enough to meet the challenge of the believers in naked force as the vehicle of power. If we fail to cooperate in the struggle, wherever and however it develops, against fascist penetration, by propaganda and by force, then our own security will be jeopardized, if not, indeed, destroyed. In short, "democracy must dare" to meet the menace of fascist thought and fascist action before it is too late.

There may be disagreement on the premises and the conclusions which Mr. Mumford has presented. To this reviewer both are cogent and correct. He is not dogmatic about means; he is precise as to ends. His analysis is the most persuasive—and the most inspiring—which has yet appeared among the prognoses of what seems an almost inevitable struggle for power over the spirit and the will even more than over the lives of men.

PHILLIPS BRADLEY.

Paul the Jew

ST. PAUL. *By Arthur Darby Nock. Harper & Brothers, $2.00.*

THIS volume, the Swander lectures for 1938, is a study of the life of Paul designed to set him forth "as a man and a writer in the context of his times." It devotes two chapters explicitly to background, two more to Paul's life, and four chapters to the letters. These subjects are presented with a wealth of scholarly detail, most rich in the discussion of environment. First century magic and philosophy, for example, are presented in lucid summary, and the author gives the life story of Athens, Corinth and other important centers of Pauline activity. As a result, the book is crammed with facts which will make it a useful text for the educated layman, who will find its brief but well chosen bibliography a helpful guide to further study.

Professor Nock's position on individual questions of chronology, authorship and literary structure is that of contemporary scholarship. He joins the increasing company of scholars who do not regard Ephesians as the work of Paul. He solves the Acts-Galatians contradictions as to Paul's visits to Jerusalem by accepting the hypothesis that Acts presents two accounts of the second visit. Shaky as Pauline chronology and the letter sequence is, it does not deter Nock (as it has not deterred most writers on Paul) from detecting development in the thought of Paul. In identifying a movement away from vivid eschatology, he stands in the crowd of Pauline interpreters, but he stands more solitary when he sees Paul move away from belief in the salvation of the predestined elect to belief in the salvation of every man, "from the combative exclusiveness of apocalyptic to universalism." To this reviewer it has seemed true of Paul as of most Christian evangelists that externally they are universalists; inwardly they possess the exclusiveness of believers in conversion.

Nock's interpretation of Paul conforms to the formula, "externally Hellenic, inwardly Jewish." For example, the

war between flesh and spirit is recognized as important to Paul (pp. 166 f.); it is admitted that in the Greek world this was an appreciable element in the thought of Paul's contemporaries, and yet the author's conclusion is that the idea expressed is in all probability the Jewish doctrine of the evil impulse in man—even though Jewish sources do not associate this evil impulse with flesh and can speak of it with tolerance because it leads to marriage and children and riches. The last clause in Nock's discussion of this point is, "externally Paul Hellenizes."

Yet for all the emphasis upon the (inward) Jewishness of Paul's Christianity, the reader gains the impression that it is the external aspect of the apostle's religion that is expressed here. There is no vivid statement of what baptism, the Lord's supper and being in Christ meant to Paul. This limitation comes from the excessive rigor with which the author rules out vital influence from Hellenistic religion.

ERNEST CADMAN COLWELL.

Cooperate or Die

LAND OF THE BURNT THIGH. *By Edith Eudora Kohl. Funk & Wagnalls Company, $3.00.*

SETTLING the last frontier was in some respects the hardest job of all. The pioneers of 1907 trekked into the western Dakotas to meet not hostile Indians but the more hostile land itself, alternately blizzard-swept, sun-scorched, ravaged by prairie fire, monotonous with vast unfenced distances.

It is this titanic fight with the land, and what it means to the present, that is Edith Kohl's saga. When the last frontier opened, it brought immigrants by the thousands, gambling for the lucky numbers in the great government lotteries that were dignified by the name of land drawings. But getting the land was the easiest part of the task. Holding it was soul-trying. Many hundreds "proved up" their homesteads, then pulled out and left, and the quarter-sections stretching to the horizon were dotted with the tar-paper shacks abandoned to the plains.

These plains, incidentally, were not part of the public domain originally intended for homesteading. They were lands first allotted to the Indians and then taken from them by battle and bickering until the process was legalized in the Homestead Act of 1862, the purchase of Oklahoma in 1889, and the opening of the Land of the Burnt Thigh in 1907.

Edith Kohl and her sister Ida Mary arrived in the Dakotas just before the last great wave of settlers. They were there to watch the homesteaders come, to see them wearily engage in the struggle with the land.

"The buffalo and the Indian had each had his day on this land, and each had gone without leaving a trace. It was untouched. . . . A land where one must begin at the very beginning! Everything to be done, and things crying to be done all at once. Those three basic needs, food, fuel, water—problems which must be solved without delay. . . . From day to day we saw the prairie change, saw new, crude houses thrown up, saw the first furrows broken in the stubborn soil, saw men and women pit themselves against the frontier and shape it to their purpose and their needs."

The land fought back—with rattlesnakes, prairie fires, drought and blizzards. Only the strong could survive. And so, gradually, a new concept of social effort began to emerge. "The United States had entered an era of western development when the settlers not only settled the land, but moved together, acted together, to subdue the land. It was an untried, hazardous venture on which they had staked everything they had, but that is the way empires are built."

Out of the Dakotas' struggle with the land came the concept of the cooperative movement. That is why Miss Kohl's book looks forward as well as back. For the fight is still going on, and the land has found a new weapon—erosion. And to carry on the fight, the people of the west are coming more than ever to cooperate in their efforts.

Miss Kohl's book is, as she says, not an autobiography of her life as a settler and frontier newspaper woman, but a moral drawn from this fight with the land. The cooperative movement is the paradoxical climax to the story of the Dakotas. The opening of the last frontier began as a great gamble on land drawings and ended as a common crusade to conquer the soil. It came about this way because the pioneers of 1907 faced not individual dangers but the great mass of nature, the land itself.

WILLIAM F. SWINDLER.

Health and Salvation

AN INTRODUCTION TO A CHRISTIAN PSYCHOTHERAPY. *By J. A. C. Murray. Charles Scribner's Sons, $3.00.*

IT IS A PLEASURE to read a book in which ideas that so much need to be expressed are presented in a style so urbane and rhythmic as that of Mr. Murray. He has chosen for himself a most important field, and he moves through it in the easeful manner which comes only from expert preparation. And yet Mr. Murray never pulls his punches. What he thinks of "pedestrian" materialistic psychology is clear from the first paragraph; and through the entire book he speaks forcefully and without apology, yet withal in the qualified manner of a mind which has reverence for its subject.

Mr. Murray's thesis is that any adequate or complete psychology must be thoroughly religious. Without a religious foundation it cannot deal with any of the more meaningful aspects of life, and without religious understanding it cannot help sick individuals to the happier, saner life. Materialistic psychology can analyze to an extent, but it cannot synthesize; it can tear down but not build.

For nonreligious psychology has no adequate "norm," no goal which is real and cogent enough to synthesize its analyses. And hence the higher functions of personality—art, inspiration, heroism, unselfish service, genuine religious experience—remain inexplicable. Mr. Murray proposes, and sketches out surprisingly well, a psychology *sub specie aeternitatis.* "Only a religious psychology can give meaning and unity to life, and explain man's deepest desires to himself" (p. 8.) All of which seems to this reviewer entirely substantiated in the pages of Mr. Murray's book as well as in the pages of actual life.

The usual mental illnesses and their chief characteristics are described succinctly and freshly. The basic processes of psychotherapy—analysis, free association, suggestion, transference, etc.—are explained in a form quite acceptable to psychotherapists of orthodox Freudian, Jungian or Adlerian bias. And likewise in the matter of the unconscious mind. But here Mr. Murray adds a new level of his own, the "superconscious," a stratum which is of course foreign to classical psychoanalysis. This hypothesis, the author holds, is necessary to explain the mystical, the inspirational, the purposive in life. What the author means seems fairly obvious; Jung has implied it on every other page, but he defines it simply as one function of his broad "collective unconscious." I am inclined to believe that Mr. Murray's

term "superconscious" has certain difficulties attached, and adds very little new except its emphasis on direction.

The book speaks often of a "religious instinct." All instinctual force, the author holds, arises from two basic conditions of the human being: his being of *value* and his being *incomplete*. The so-called instinct of self-assertion is connected with the former; sex has its seat in the latter. And out of this latter comes man's religious instinct, his absolute need of God for his own health and happiness. The frustrating of this religious instinct (Freudians take notice!) can cause neurosis as well as can any other instinctual frustration. "Why then is it thought unscientific to say that much of the sickness of humanity is caused by hunger for God, by unsatisfied and thwarted desire for spiritual things?"

In postulating the religious instinct, Mr. Murray is presenting his own interpretation of that frequent emphasis of his master, C. G. Jung, that God has a connection with the deepest strata of each individual's unconsciousness. Nobody can deny the importance of this emphasis (indeed, it has good ground in Plato and in Augustine), but one can point out that postulating a religious instinct does not greatly help. For it sets religion as an instinct over against other instincts; it limits religion to certain areas. A more satisfactory position, and more orthodox, is to regard religion as the ground of meaning underlying all human experience, including the sexual instinct, *et al.*

"Health" is synonymous with "salvation," the author holds, and so psychotherapy and Christianity cannot avoid fundamental relationships with each other. The therapist must have a sound religious underpinning, and the Christian minister should avail himself of the assistance of psychotherapeutic techniques. But Mr. Murray is as cautious as the most scientific could wish; he would have the minister thoroughly trained in psychology and analyzed as part of his training. Then in a limited degree he can use psychotherapeutic techniques. And in specific form Mr. Murray describes these techniques and their manner of use by the trained minister.

The only serious criticism I should suggest against this book is its dependence on the Jungian branch of psychotherapy, and a consequent misunderstanding of some of the Adlerian and Freudian tenets. The monistic attitude toward religion, the hierarchy of levels with the "spiritual" at the top, are part-truths in Jungian analytical psychology which are peculiarly seductive to religious people. This view needs correction by the dialectical understanding, i.e., a perception of the fundamental contradiction in human existence, and the presence of God as the meaning in this very contradiction.

All in all, this is an excellent book, presenting the central truths of Christian theology and psychotherapy in what appears to me to be the most satisfactory confluence yet attained. Though it is not the last word, it presents many words which will last.

ROLLO MAY.

Critical Extravaganza

THE ENIGMA OF THE FOURTH GOSPEL. *By Robert Eisler. Methuen & Company, Ltd., 12/6.*

EVERY GENERATION has those who advocate the bizarre and melodramatic. The past generation of New Testament scholarship had its Loman, Steck and van Manen; the present has its Paul-Louis Couchoud and Robert Eisler.

Eisler's erudition is unquestioned; his uncanny ability to call up items of recondite lore must be admired; but his erratic method of fitting together these separate bits is far from scientific.

The present book, the author rather proudly tells us, presents the final solution of the Johannine problem. Of the author of the Fourth Gospel "we know more now . . . than of all the other three evangelists together, and of St. Peter to boot." John was born about A.D. 15, the son of Annas ben Sethi, a Sadducean high priest. Jesus held the boy in his arms while enforcing childlikeness (Mark 9:36). It was he who fled, leaving behind his linen garment when Jesus was arrested prior to crucifixion, A.D. 21 (Mark 14:51; but compare p. 85 with p. 200 as to Eisler's consistency regarding the date). In 37, John, better known to Hellenistic Jews as Theophilos—to whom Luke dedicated his two books—was chosen by the Roman governor Vitellius to be a high priest. In 66 he was placed in command of one of the troops against the Romans; after his tragic defeat he ate the bitter bread of exile in Ephesus. Finally, as a centenarian in 115-117, he dictated the Fourth Gospel to a very learned and serious young man who had brought him reminiscences of Jesus written by Lazarus of Bethany. This young man was Marcion (!), who subtly introduced his own notions into what fell from the aged elder's lips. John, however, discovered the faithless work of his secretary before he gave his book to the churches (so p. 161; but, after the first edition had been published, so p. 209), and revised Marcion's script. Yet, because of the faltering attention of an old man, some of the heresy still remains, which Eisler can detect.

Certainly this is a cleverly articulated book. Most of the historical and documentary items may be accepted as true; it is the interpretation that Eisler imposes upon them which cannot stand. With the change of the name, one can say in the words of d'Alembert regarding Descartes, "Il faut . . . admirer toujours Eisler et le suivre quelquefois."

BRUCE M. METZGER.

Ariel Among Puritans

THIS WAS A POET. *By George F. Whicher. Charles Scribner's Sons, $3.00.*

EMILY DICKINSON deserves a great book, for she was a great woman. No other woman has so combined the charm of the arbutus and the power of the eagle. She was woman eternal, like Isolde; yet also woman lifted into genius of the spirit, like Jeanne d'Arc. The town of Amherst is changed by the fact of her life as Domremy was changed by the life of Jeanne d'Arc, or Jerusalem by the passion of Jesus.

This Was a Poet is a sound and brilliant book. In width and weight, it is one of the two great books about Emily Dickinson; the other—great in depth of insight and lyric poignance—is Josephine Pollitt's *Emily Dickinson.*

Mr. Whicher, himself an artist, writes like a poet about a poet. He does not reduce genius to the conditioning of behaviorism; he is no Freudian witch-doctor of the soul; he does not substitute economic determinism for the uneconomic determination of the spirit. He presents the drift of Emily's circumstances, but also the drive of her spirit. His realization of the Amherst of that quaint, strong, thrifty, earth-based era, and of her tutors, friends and family, is full and masterly. He sympathizes with the conservative granite in New England's bones; but his instinctive love is closer to the truth than the melodramatic anti-Puritanism of the Main Street Voltaires of the debunking twenties. Also he can speak with bite and barb. His dislike of the decorous

Higginson who, holding the fire of heaven in his gloved hands, could confuse it with moon-glows on an icicle, is a thing of beauty and a truth forever. And Emily Dickinson, focus and center, shines out of his pages like a dancing star.

There is only one major exception: he fails to give us the true "brittle heaven" of her love. He evidently wants to make Emily decorous, and has a liking for preachers; at least he trots out the spavined and long-foundered gelding of a Philadelphia clergyman, Charles Wadsworth. He bases this largely on a statement of Emily's: "He was my dearest earthly friend" (by no means a declaration of *love*). Against this, set her much more poignant statement about Major Hunt: "He interested me more than any man I ever knew." Wadsworth, a hoary cliché, had long ago been discovered as a friend and exploded as a lover by Josephine Pollitt. By fact and logic, Miss Pollitt has long proved that Major Hunt, husband of Helen Hunt (later Jackson), was the lover. I cannot here recapitulate the inexorable evidence; but any lover must know that it would have violated the destiny of her temperament, the character of her soul, to have ever fallen in love with such a man as Wadsworth: it would have been Van Gogh suddenly painting like the inanely lovely Raphael. Beethoven could never have sustained the exquisite peccadillos of Casanova; Nietzsche could never have sighed for Harriet Beecher Stowe; Julius Caesar was incapable of the verbal epilepsies of a Hitler. So Emily who shunned churches and preferred "God, a noted clergyman," to the black-coated creedalists, who suffered her life long from "the eclipse they call Heavenly Father" and who sought not "good conduct" but vital power, could never have chosen one of that time's shepherds of the elect. The one who lay next her in the tomb died not for "good" but for "truth" (as she for "beauty"); he was one whom "*dungeons* may call and *guns* implore"; he was one who "left the land." Major Hunt was scientist ("for truth") and soldier ("dungeons" and "guns"); he "left the land" for the peninsula of Florida (how Emily loves the word "peninsula"!) and died from an accident upon a boat. (At the time she wrote "left the land," Wadsworth was still in Philadelphia.) One can no more imagine the brilliant Emily writing "Wild Nights," the greatest love poem of America, to the impeccable Wadsworth than one can imagine Van Gogh painting the gentle sheep of Mauve. She hitched her heart not to a pulpit but to a star.

Mr. Whicher's appreciation of her poetry is without flaw. His understanding of the elements she combined into poetry, as the arbutus mingles earth, air and sunlight into the beauty of bloom, is splendid. He finds three elements: the "Puritan tradition in which she was nurtured"; "American humor . . . just coming out of the ground"; the spiritual unrest "typified by Emerson." With subtle insight, he discusses excellently her synthesis of these into her own idiom.

Fortunately, too, his fine richness of appraisal gives (beyond his ideas) a clear sense that Emily Dickinson's distinction was a difference from—even a hostility to—the Puritan. Hers was sensuous splendor, delight in dancing, vital joy; she was essentially closer to Powys' "icthyosaurus-ego," or to Zarathustra's arrows of lightning, than to narrowed intellect and focused will. (Compare her free celebrations of sensuous beauty with the semi-didactic concern for conduct of an "emancipated" Emerson!) Those around her lived in a world of moral will, Emily in a world of spiritual imagination—and though the worlds touched, they did not meet. She loathed the theologies and wall-motto moralities of her time; her poetry is the diary of an Ariel fallen among Puritans. She created a heaven of dance and Provençal song and sun-burnt mirth—in Jonathan Edwards' despite. Compare her poem on the humming-bird, that "resonance of emerald," or on the sea, that "everywhere of silver," with the morality-shadowed aesthetics of Hawthorne, or with even so stained-glass a Puritan as Milton.

Mr. Whicher finely says that she gives "a personal vision of the soul's invincible Pilgrim's Progress." Yet concern with the soul transcends the Puritan. The Catholic saints—say the great Theresa, who said, "I die of not dying"—were more truly concerned with the epic of the inner life than the intellect-frozen and conduct-hypnotized Puritan. The Puritan always narrows the intellect into a sharpened spear-point, then trains the will's muscles to swing the spear. He is the Spartan of religion. But Emily was an Athenian: she loved the power and the glory, the seven colors that break from the one light, the lilies of the field and the many mansions; she was no more "Puritan" than Christ or a rainbow. She belonged with the free spirit, Nietzsche; like him, she was a dancing sun over a varied earth.

This Was a Poet gives excellent background of most of her world, excellent foreground of most of her poetry. It is one of the two great books, so far, about Emily Dickinson: it makes her vivid against the dark backward and abysm of time like her own humming-bird's "rush of cochineal."

E. Merrill Root.

The Not So Gloomy Dean

Our Present Discontents. *By W. R. Inge. G. P. Putnam's Sons, $3.00.*

THE APPEARANCE of a new book by Dr. Inge is an event in the world of literature and religion. As the undisputed dean of contemporary essayists (at least since the passing of Chesterton) no living writer can say more in a sentence and few, if any, can say it as well. "The English," writes a Continental journalist, "can be indescribably dull." That is true; but the faculty of being dull has no place in the nature of Dr. Inge. If, during the 1920's, "the guttersnipes of Fleet Street," as he was wont to call them, led the world to think of Inge as "the gloomy dean," it is quite apparent that something more radiant than gloom is emanating from Brightwell Manor today. This volume of something less than four hundred pages contains forty-nine essays assembled under such headings as International Affairs, History, Social Problems, Education, Science and Religion. Needless to say, the book is indescribably rich in literary and historical allusion; and the wisdom of the ages is brought to bear upon the problems of our age.

Perhaps the best apologia for the meaning and mission of the nationalist cause in Spain is that offered by Dr. Inge in his thirty-page Introduction. Concerning "government" atrocities he says, "I have never known such an orgy of lying and suppression of the truth." The reviewer confesses that, more than once, he was startled to quickened attention by the learned author's defense of the Franco regime. That republican Spain persecuted the clergy and vandalized church property is beyond dispute; but, in a moral universe, is the persecution of the religious more despicable than the prostitution of religion to unholy ends? I cannot think so. And, having read everything Dr. Inge ever wrote, I simply cannot understand his attitude to the Spanish situation.

The temptation to quote from this profound and yet popular book is almost overwhelming, but I must resist save for a few short examples. Speaking of the League of Nations, Dr. Inge says, "We began with faith, we went on with hope, and now there is nothing left but charity." Of the Latin Church—"one church among many"—he says, "The Roman

Church, in my opinion, is the custodian of a very valuable philosophy of religion, and of traditions which link our age with older civilizations; but I cannot think that it holds out much hope for the future. There is no resurrection of dead mythologies, and many beliefs inculcated by the Roman Church can be defended only on pragmatist lines." In a brief but penetrating study entitled "John Wesley," Dr. Inge observes: "The defection of the Wesleyan Methodists is perhaps the greatest loss that the Church of England has suffered. Wesley was at heart a loyal Anglican to the end. He never meant to found a new sect. The Roman Church would probably have harnessed him as the head of a new order of preaching friars." Of communism he writes, "There is no longer any communism in Russia. Russia, in fact, is the one country in which communism is not a menace; it is like typhus; you cannot have it twice. The Russians have had it, and the survivors are recovering." A very significant essay is entitled, "Would You Choose Long Life?" Of course, it all depends! Concerning Methusaleh's 969 summers the ex-dean observes, "I cannot believe that anyone could have endured nine hundred years of life with a library which must have been very poorly furnished." Only a genuine scholar would have thought of that.

A volume of wit and wisdom, perception and prophecy, this is a book to buy, to read and reread, and to hold on to as long as you live.

HOBART D. MCKEEHAN.

Babes in the Far Eastern Woods

THE FAR EASTERN POLICY OF THE UNITED STATES. *By A. Whitney Griswold. Harcourt, Brace & Company, $3.75.*

LET ME see whether I can put in plain language just what it is that Professor Griswold says in his book. His book has eleven chapters. In chapter one he says that three men, dazzled with ideas of empire, put the United States into the midst of Asiatic politics by bringing about the annexation of the Philippines. The three men were Theodore Roosevelt, Henry Cabot Lodge and Captain Mahan. Professor Griswold says that not one of the three ever suspected that they were cleverly led to push the United States into this policy by Great Britain, which had suddenly found itself isolated and in immediate need of support in the Far East. But he adds that within eight years Theodore Roosevelt, by that time president, frankly admitted that he wished the United States were out of the Philippines.

In chapter two Professor Griswold says that John Hay wrote the Open Door notes to insure equal trading privileges in China and to secure promises from other nations to respect China's territorial integrity, but that Mr. Hay himself never knew that the impulse to do this came from British sources at a time when Great Britain was once more scared over the speed with which Russia, Germany and France (particularly France) were making off with the Chinese swag. Mr. Hay thought he had assurance that Great Britain would enthusiastically back his Open Door policy. It did nothing of the sort. None of the nations approached gave the United States the assurances asked; Mr. Hay soon discovered that he had been left out on a limb and, aside from writing for the record, was glad to drop the whole thing.

In chapter three Professor Griswold tells the story of Theodore Roosevelt's adventures in Far Eastern politics, with particular attention to his mediation in the Russo-Japanese War. He shows that the elder Roosevelt never suspected how he was being maneuvered (largely by the Kaiser with the passive acquiescence of Great Britain) into a position where the conclusion of the negotiations left him hated by both sides and brought the beginning of the eclipse of America's popularity in Japan. He shows how completely disillusioned Mr. Roosevelt was by the time he left office with the whole effort to protect China's territorial integrity. Incidentally, he shows that the British diplomat, Sir Cecil Spring-Rice, whom Mr. Roosevelt trusted as though he were a member of his own family, "explained" the President to another British diplomat by saying, "You must always remember that the President is about six."

But I must compress. In chapter four, dealing with the period of dollar diplomacy in the Far East, Professor Griswold shows that neither Taft nor Knox nor Harriman ever grasped what the hidden forces were with which they were dealing. In chapter five he shows how the Lansing-Ishii agreement played into the hands of Japanese imperialists in China. In chapters six and seven he shows how the United States was left by its World War allies to attempt to check Japanese expansion in China and Siberia alone. In chapter eight he outlines the one instance—the Washington conference—when the United States really received honest support from Great Britain in trying to put through a Far Eastern policy. In chapter nine he tells the discouraging story of the immigration issue. In chapter ten he tells how Secretary Stimson was left in the lurch by Sir John Simon when he tried to do something about the Japanese seizure of Manchuria in 1931. In chapter eleven he sums up American policy to date as a failure, largely due to lack of understanding and realism.

Does all this scare you as much as it does me? Here is the most serious study of American policy in the Far East ever made, a book which will be standard for decades, and what it boils down to is this—the considered judgment of its scholar-author that from William McKinley to Franklin D. Roosevelt there never has been a time, except perhaps during the period when Mr. Hughes was secretary of state, when the United States has fully understood what it was up to in the Orient. Never a time when it has known what the stakes really were; never a time when it has discerned the way in which it was being manipulated to serve the interests of other nations; never a time, to put it in the brutal language of the streets, when the heads of government in Washington and the American diplomatic corps in the Far East have known what it was all about. To be sure, Professor Griswold says all this in scholarly and unsensational fashion, sometimes by implication rather than explicitly, as befits a professor of government and international relations at Yale. But he says it, just the same. And then I pick up the paper and read about fortifying Guam and war loans for China and a two billion dollar addition to the fleet, and I wonder whether we are any more sure *now* about the under-surface realities with which we are dealing than we have been at other crucial periods during these past befuddled forty years.

PAUL HUTCHINSON.

Biographical Preaching

KNOWING JESUS THROUGH HIS FRIENDS. *By Claude Allen McKay. Fleming H. Revell Company, $1.25.*

THE extremely readable chapters of this one hundred and twenty-one page book were first given as sermons and put in book form at the request of those who heard them; a sound compliment to the book, the congregation and the preacher. The motif of the sermon-studies is the *indirect* approach to the life and ministry of Jesus. "These friends are selected from the many who in one way or another touched his life or were touched or molded by him." With this approach Dr. McKay considers Mary the mother,

John the Forerunner, Simon Peter, John the Great Heart, Andrew, Nicodemus, Judas, the woman of Samaria, Gamaliel and Luke.

Dr. McKay is a sound enough scholar to know the critical questions involved but he does not bring them into the pulpit. The studies use the New Testament accounts with insight and a power to make this great and various fellowship alive again. Dr. McKay has an unusual faculty for bearing down on our own problems and situations and his *obiter dicta* are wise and good. The style is vivid, simple, direct. I do not wonder the congregation listened eagerly to them and wanted more.

For the preacher the book is an excellent illustration of the now rather neglected possibility and power of biographical preaching and the study of Bible characters. If more of that were now done, there might be more demand from the congregation for the sermons of their pastors in book form.

GAIUS GLENN ATKINS.

Diagnosis of America

AMERICA NOW. *Edited by Harold E. Stearns. Charles Scribner's Sons, $3.00.*

IN 1922 Harold E. Stearns brought together and edited the ideas of thirty prominent Americans concerning civilization as they saw it in this nation during the period immediately following the war. Since that time the editor has spent thirteen years in Paris. His primary interest, however, has remained the life and culture of the United States. Now he has again consulted a group of thirty-six Americans and combined their opinions into a summary of civilization as we see it developing today. There are chapters on the economic, political, cultural, intellectual, recreational and religious aspects of this civilization. In addition there are three articles on the United States written from the foreign point of view by three eminent foreigners who have had extensive experience in this country.

This book suffers from the common defect of all volumes by a number of men. It has no real unifying concept. Admittedly, all the authors are attempting to portray some phase of American life, but each of them attacks the problem from a slightly different point of view. This can be much more confusing than the presentation of diametrically opposite opinions since there is no clear conflict of ideas. One senses some differences of opinion but finds it hard to pin them down. Part of this confusion arises from the fact that many of the articles overlap, but do so without any apparent cooperation between the different authors. The majority of the contributors are liberals who look critically at present conditions, institutions and popular beliefs. They are, nevertheless, far from any agreement on where we should be going, how near we are to this goal, and whether we are moving in the right direction at present. The conservatives present are too few and too narrow to give any clear refutation of liberal ideas. As a result the book clarifies a few issues, but leaves a great many in the same vague state of recrimination, confusion and irrational bias that was present previously. There is no summary of American civilization as a whole. There are only summaries of certain individual parts.

This is really a criticism of a type of book rather than of this particular work. Nevertheless, the chief value of the volume lies in the individual articles rather than in the work as a whole. In a day when violence, invective and dogmatism are substituted for reason on both left and right, it is very heartening to find a group of men who are in general so tolerant and unprejudiced in their search for truth. They have, of course, reached certain conclusions, but these are open to change on the presentation of adequate evidence. One of the best examples of this attitude is to be found in the article on our newspapers. The author believes that confidence in papers has declined, that newspapers as capitalist enterprises are naturally biased on the subject of capitalism, and that pressure groups influence the presentation of the news. He says, however, that these faults are not nearly as common as critics of the press declare. He asserts that the NRA contained real danger of government control, that newspapers are trying harder than ever before to present accurate and complete news, and that opposite views may be found in the same paper. He points out the difficulties of reporting highly controversial issues.

Especially timely is the discussion of war by M. A. Hallgren, who analyzes the fallacies and dangers of American post-war foreign policies and deplores the apathy and ignorance of the American public in regard to the intentions of its military leaders. The most encouraging sections of the book are those describing cultural and scientific activities.

Readers of The Christian Century will probably find the two articles on religion the most interesting ones. The first, on Protestantism, is written by H. Paul Douglass, who discusses the development of Protestant churches in this country, the present tendency toward compromise and unity, and the possibilities of the future. The article on Catholicism will probably be exasperating to many readers. Written by a Jesuit, Rev. F. X. Talbot, it is a concise, uncompromising, yet unbelligerent statement of the Catholic position. He makes the usual accusation of lack of understanding of Catholicism among Protestants, and seems to have the common delusion that the understanding of Catholicism must necessarily lead to approval and conversion.

Perhaps the best summarization of the book is to say that its tone contains much of that provisional pessimism combined with an ultimate optimism that W. L. Sperry emphasized in his recent article on his mental development.

RICHARD SCHRAMM.

Radical Plays

THE BEST SHORT PLAYS OF THE SOCIAL THEATRE. *Edited by William Kozlenko. Random House, $2.50.*

TO ALL STUDENTS and lovers of the theater for whom drama means more than an hour of interesting entertainment, more than a temporary escape into a world of romantic illusion, but rather a type of art which is "vitally concerned with the forces at work in life," this volume of ten plays from the pens of ten American and two English authors will come as a most welcome addition to the rapidly expanding literature of the social theater. Mr. Kozlenko, who is editor of the *One-Act Play Magazine* and one of the executive directors of the newly organized One-Act Repertory Company, has here done an interesting and valuable piece of pioneer work, the first of its sort appearing in America, I believe, and he is to be highly commended even though, as in this writer's case, one may disagree with some of his selections and particularly with the title of his book.

It may be that I have an instinctive aversion to superlatives in titles of anthologies; certainly in this instance, despite the editor's explanation that the qualifying adjective "best" is "something of an editorial convenience," I cannot but feel that it is misleading and that, in view of the fact that the plays here gathered cover a period of only about four years of the contemporary theater, a title like "Short Plays of the Contemporary Social Theater" might have been more fitting and surely much more modest.

The plays selected deal with a variety of themes and problems furnished by the conflicts and confusion of our contemporary social milieu, from the horror and futility of war to the milder form of economic conflict as represented by the sit-down strike.

Clifford Odets leads off the volume with his stirring play based on the 1934 New York city taxi-drivers' strike, "Waiting for Lefty," which was so capably produced by the Group Theater in 1935. Its six episodes make almost as exciting reading as they made "theater," and that should be high enough praise. I wonder whether it was adherence to the principle of "one play by each author" that made the editor pass up Odets' "Till the Day I Die," surely a "short play" in the sense of this volume and an excellent, if not the best, example of the short antifascist play.

It is a long way from the first American short antiwar play by Herman Hagedorn, "Makers of Madness," published several months after the outbreak of the World War in 1914, to Irwin Shaw's "Bury the Dead," and everyone acquainted with the steadily growing output of antiwar plays will agree that Mr. Kozlenko has here chosen the obvious masterpiece of this genre of American short-play writing. It is in many ways comparable to what I consider the greatest antiwar play written so far, i.e. Hans Chlumberg's "Miracle at Verdun." The fantastic story deals with the refusal of six dead soldiers to be buried. They remain unmoved by the pleas of their comrades, by the prayers and urgings of their dear ones, and by the exorcism of priests and the commands of generals, and the closing scene sees them crawling from their trench-grave and marching into the withering fire of machine guns, turned on them by the helpless and hysterical generals, to tell the world to "put down the sword and hang the armor on the wall to rust. . . . The dead have arisen, now let the living rise!"

Paul Green achieves a remarkable concentration of power and pathos in his chain-gang play, "Hymn to the Rising Sun." The pitiful story of the little Negro "Runt," left to die miserably in a sweat-box while the captain of the guard "exhorts" the convicts in one of the most ghastly satirical "patriotic" speeches ever printed, shows the author as gifted in the shorter as in the longer play.

Marc Blitzstein's "The Cradle Will Rock," a social satire with musical accompaniment, built around the attempt to unionize the workers of Steeltown, needs the setting (or shall I say lack of setting?) that made it one of the Mercury Theater's great hits of 1938; to see the author-producer-conductor at the "open" piano leading his dramatic-musical forces into that uproarious take-off on our (still) antilabor industrial civilization is a real theatrical experience; but those subtle overtones that only stage and living personality can provide are necessary for the appreciation of such a play. As literature it falls flat, although as an example of a new and highly effective stage piece of social significance it definitely belongs in this anthology.

Albert Maltz in "Private Hicks" effectively dramatizes the tragedy in which a young national guardsman finds himself involved when he refuses to fire on striking workers in a mid-western industrial city. "Plant in the Sun," by Ben Bengal, is probably the first significant play of its kind dealing with a sit-down strike. Claire and Paul Sifton hardly live up to their reputation as writers of social plays like "1931," "The Belt," "Blood on the Moon," etc., by "Give All Thy Terrors to the Wind," a play dealing with the exploitation of sailors which is almost completely unintelligible to the average landlubber. In "Running Dogs," John Wexley (author of the dramatization of the Scottsboro trial in "They Shall Not Die") takes us back to the days when the Kuomintang armies of Generalissimo Chiang Kai-shek were fighting the Chinese Communists.

Mr. Kozlenko himself contributes a play based on the successful attempt of a powerful utility company to squeeze a poor Polish farmer out of his property which is needed for the expansion program of the company. In "This Earth Is Ours," the simple Polish farmer, Joe Stopa, discovers that it is hopeless for a poor farmer to oppose a large utility, particularly when the latter has the forces of law, corruption and violence on its side. In order to intimidate Stopa, his son is almost killed and his wife murdered by brutal minions of the law; Stopa himself barely escapes a similar fate. Unfortunately for the play that starts out with such splendid promise, it fizzles out at the close in vapid oratory.

I doubt that the last of the plays, "The Dog Beneath the Skin," by the Englishmen Wystan H. Auden and Christopher Isherwood, is representative of either the "best" in the short English social play or even the best by these two authors who are known in America by "The Ascent of F6." Much of this satire on our contemporary civilization is clumsy and vague, although there are passages that scintillate with brilliant wit and sing with real lyricism. The whole seems to me Auden and Isherwood at their most obscure.

In closing, may I suggest to both the publisher and the compiler a task quite within the scope of their interests and entirely timely, viz., the publishing of an anthology of significant contemporary antiwar plays. As for this particular volume of short plays: "Salud!" and "We want more!"

KARL M. CHWOROWSKY.

The Poetry of Permanence

SELECTED POETRY OF ROBINSON JEFFERS. *Selected by Robinson and Una Jeffers. Random House, $3.50.*

AN EMINENT poet and philosopher, Samuel Taylor Coleridge, bears the distinction of introducing the "filterable virus" of romanticism into early nineteenth century English theology. The romantic tradition, particularly through the various lines of descent from Coleridge's German contemporary, Schleiermacher, has been a major formative impulse within a large area of present-day religious thought in America. One wing of descent has passed into the forms of ethical theism and liberal theology; another into the emphasis upon the appreciative approach to reality. This latter *aesthetic naturalism* tends on the one hand to stress an aesthetic attention to tradition and its historic ritual-drama; and on the other hand tends toward some form of nature-mysticism, or appreciative response directed toward the world of nature.

The religious thought of a twentieth century poet-philosopher, Robinson Jeffers, although in most respects far removed from that of his eminent predecessor, now takes up a vigorous and markedly independent defense of nature-mysticism, of poetic apprehension and appreciative response as constituting the religious relation to reality. (The prevailing winds of philosophical criticism arouse us to a pardonable sarcasm: Is it prima facie evidence of discredit to name a philosophy of religion nature-mysticism?)

The present volume is an excellent selection of about half of Jeffers' published works. The following may suggest the critical religious significance of Mr. Jeffers' poetry:

1. *A formative principle.* Convinced that poetry deals with permanent things and the permanent aspects of life, rather than with the ephemeral and the merely circumstantial in existence, Mr. Jeffers early decided "not to tell lies in verse, not to feign any emotion that I did not feel; not

to pretend to believe in optimism or pessimism, or unreversible progress; not to say anything because it was popular, or generally accepted, or fashionable in intellectual circles, unless I myself believed it; and not to believe easily." This is the subjective meaning of the integrity which the poet sings in "The Answer." It underlies the honest realism, the intellectual and emotional sincerity, and the discomfiting rigor of his thought. This poet is hardly for those who seek a felicitous guarantee of "solutions." He stands opposed to what Louis Wirth calls "the wiles of salesmanship in the realm of ideas," where even the scientists and philosophers "would rather be in the right than right."

2. *Aversion to humanism.* The frequent theme of incest found in Jeffers' dramatic narratives is a symbol of the racial introversion which he believes to be the cardinal error of all forms of humanism, whether in philosophy or in religion or in practical living. Man regards only man and measures his universe by the yardstick of his own fitful and infinitesimal humanity. The naive presumption of our religious thinking pleads, in various unwitting subtleties, "men in the shining bitter sky striding and feasting, whom you call Gods. . . . It is all turned inward, all your desires incestuous." ("The Tower Beyond Tragedy")

Jeffers' subject matter is the world of nature which the scientist describes to him. As he sweeps on with grand vision to picture the vast inhuman spectacle of the universe, and to plead the nobler alternative open to man in his struggle to relate himself to it, he stands upon the ground of our present heritage from science. But it is folly and weakness to apotheosize science as the fountain of hope and salvation, for science will never be able to control society and nature. Thus, in his approach to reality, Jeffers has grounded his insights in an antihumanistic, naturalistic assumption. Having cut himself free from all obsession with humanity and from an exclusive dependence upon science, he reaches toward the distinctively religious dimension.

3. *Sensuous mysticism.* The core of the specifically religious experience is a sense-relation with objects, an aesthetic apprehension of the "wholeness of life and things." In his verses Mr. Jeffers has intended no distinction between aesthetic experience and what this reviewer has termed sensuous mysticism. Mr. Jeffers wrote in a letter to the reviewer: "The intention of poetry is not primarily analytical; in my experience the two feelings were wound together, and so I expressed them. I think there *is* a distinction, and that the beauty of things may be felt without any mystical recognition. But in that case it seems to me to be felt incompletely, however keenly. It seems to me that the mystical experience grows out of the aesthetic experience, naturally, almost logically."

The religious resource is the sense experience of appreciative relations with reality; it is the felt beauty of things passed into a comprehensive mystical recognition. The fully religious consciousness proceeds out of the aesthetic, and becomes an awareness of the beauty and wholeness of earth, or what we may call the cosmic phase of man's world (if we understand that, as Jeffers reminds us, much foolishness has been written under the name of "cosmic consciousness").

Mr. Jeffers' intense poetic apprehension achieves a thoroughgoing pessimism regarding the human moral enterprise, and a religious resource of considerable strength and courage found in "breaking out of humanity." What one critic has called Jeffers' "theorem of human inconsequence" is a faith of unaccommodating realism which admits no panacea for human social ills. A simple and profound religious aesthetic is the rock from which spring disinterestedness and strength. The core of its reality is unbiased by human moral presuppositions. It is a commonly villainous role which the disinterested man plays on the contemporary stage of ill-tempered reactions and violent partisan passions. Mr. Jeffers is the villain because he is "the neutral detested by all the dreaming factions." A professor of English in one of our large universities tells his classes that Jeffers' neutrality is in fact a virtual support of the ideology and practical objectives of fascism!

For Mr. Jeffers the answer is "to keep one's own integrity, be merciful and uncorrupted and not wish for evil; and not be duped by dreams of universal justice or happiness." Integrity is the affirmation upon which a religious disinterestedness is built and upon which the vast complexity of human pretension and introversion is seen in the greater and more beautiful world with which we are determinately related.

> . . . (to) know that however ugly the parts appear the whole remains beautiful. A severed hand
> Is an ugly thing, and man dissevered from the earth and stars and his history . . . for contemplation or in fact . . .
> Often appears atrociously ugly. Integrity is wholeness, the greatest beauty is
> Organic wholeness, the wholeness of life and things, the divine beauty of the universe. ("The Answer")

BENJAMIN MILLER.

Hot Spots in Social Theory

PROBLEMS OF MODERN SOCIETY. *By Paul W. Paustain and J. John Oppenheimer. McGraw-Hill Book Company, $3.00.*

NOT ONLY as an introduction to the social sciences, to "undermine the complacency" of the college freshman, but also as a stimulating guide for adult groups interested in education for intelligent citizenship, this volume is of unusual merit. Discarding artificial academic distinctions between the social sciences, it plunges at once into a series of the outstanding issues in contemporary American life. The presentation of these problems is followed in each case by a rich selection of controversial interpretations. After running through the 550 pages of this exciting volume the writer can scarcely wait for a chance to use this book as a guide for discussion with a wide-awake adult group.

Parts I to IV cover some thirteen different controversial areas and Part V is a chapter addressed to the student which indicates the role of youth in meeting the issues of America.

Part I, entitled "Problems of Wealth and Social Organization," stresses the modern consumer's dilemma, certain problems of labor, emphasizing the controversies over the NLRB and between the A.F. of L. and the C.I.O., giving an elementary discussion of money, credit, inflation and other questions in the realm of finance, and adding two good chapters dealing with the family in our changing culture, and two dealing with crime and delinquency.

Part II, "Problems of Population and Race," takes up the question of whether the American stock is degenerating and the dangers of overpopulation. Particularly good selections from Warren S. Thompson, S. J. Holmes, Lorimer and Osborn, and Raymond S. Pearl bring out conflicting opinions on these pressing issues. A consideration of the Negro race and its status in America is followed by a clear discussion of the scientific evidence available on "differences of race," particularly timely in view of the pseudo-scientific racial theory so loudly proclaimed in Germany today.

Part III, dealing with "Problems of Social Control," contains an up-to-the-minute discussion of how public opinion

is formed in the United States and of the means being exerted to control opinion. The machinery for repressing freedom of expression is analyzed and measures for protecting the avenues along which public opinion is formed are considered. An analysis of the American constitutional system is followed by a discussion as to whether this document should be interpreted today as a layman's rather than a lawyer's document. Among the best written and most usable parts of the book are the chapters which follow on "The Problem of Achieving Democracy as a Social and Ethical Ideal" and "Is Political Democracy in Peril?" This longest section of the volume continues with a chapter dealing with problems related to the presidential office, a discussion of the function and powers of the Supreme Court and questions related to the functions and procedures of Congress.

The next section on "International Problems" deals briefly with the questions of international insecurity, and proposed conflicting methods of preventing war.

In Part V, entitled "The Social Sciences and the Student," the main purpose of the book is frankly stated, namely, to arouse the interest of the student in the persistent problems of American life and to create in him a thirst for further knowledge of the shifting social scene. It is held that the central issue before American people is "Social Planning or Drift?"

"The clarification of human values," in the words of G. D. H. Cole is seen to be our central task of social thinking. It is pointed out that social and civic education is of central importance as the major means of bringing about peaceful and intelligent social change. This they hold to be true in spite of the limited development of the social sciences and the impossibility of complete objectivity in approaching the sciences dealing with human relationships. Only by following the best analysis available can we hope to bring about the beginnings of needed social refashioning.

While the importance of trained intelligence is made central as an instrument of social change, the willingness to cooperate in meeting these questions is not neglected and, by implication, the dynamics of social action in the realm of social ideals and religion have their important function.

This large volume has the advantages and the disadvantages inherent in the purpose for which it was compiled. The unity of the book consists in the method of dealing with contemporary controversial subject matter, not in any proposed solutions advocated by the author. It is designed as an introduction to the problems discussed and also to the opinions which students of these problems hold. While not a source book, in the usual sense of the term, it weaves into each chapter a large number of excellent quotations. The presentation of the material and the questions for discussion and bibliography that follow each chapter make the volume unusually well adapted for groups desiring to know all sides of current issues and to arrive through discussion at their own conclusions.

J. Stewart Burgess.

Not to the Swift

Out of the Running. *By G. Gertrude Hoopes. Charles C. Thomas, $2.00.*

THIS is the life story of a woman now in the dawn of old age, who began life under a great handicap resulting from injuries received at the time of her birth. In delightful English and with an occasional glint of humor the author traces her way from early childhood through the experiences of years which were for the most part happy. Incidentally she reveals how religion and science (psychology) have combined to flood with sunshine a life which at its beginning promised only shadow and gloom. Her fascinating story will interest the general reader, but its chief value lies in the encouragement it brings to those interested in the welfare of birth-injured children. The book contains a foreword by Edgar A. Doll, Ph.D., director of research in the Training School at Vineland, New Jersey.

Robert B. Longwell.

Books in Brief

Health of Mind and Spirit. *By W. L. Northridge. Abingdon Press, $2.00.*

This book is written with the purpose of making psychiatric knowledge available to all who exercise a ministry of mental health, and particularly to ministers. It contains nothing new, but presents in brief compass information assembled in much more extended form in textbooks on psychiatry. It distinguishes sharply between the major psychoses and the psycho-neuroses and advises the minister to give his attention solely to the latter. Especial attention is paid to those forms of neurotic behavior which the author believes to be of particular concern to the clergyman. There are frequent and lengthy quotations from other authors, especially Hadfield and Oliver. One might reasonably have expected a useful discussion of the manner in which religion functions in aiding the individual to achieve "health of mind and spirit" in a book written by a clergyman-psychologist for ministers, but such a discussion is almost totally lacking. The book is mainly psychology of the Freudian type and the usefulness of religion is merely asserted.

Here Comes a Candle. *By Storm Jameson. The Macmillan Company, $2.50.*

What unity this novel possesses derives from the fact that its characters live in an old house in Soho, in whose rooms and corridors they briefly encounter one another. When the house burns down at the end of the story they go their separate ways. Some of them are pleasant people, some are unpleasant, most of them are pathetic; and they remain unchanged. But the effect of the book is anything but static. Miss Jameson's people are a lively lot, more than types, though not quite personalities. She catches them in moments which, by her zestful phrases and her sharp understanding of human hopes and fears, are made to seem dramatic.

The Mortal Storm. *By Phyllis Bottome. Little, Brown & Company, $1.29.*

Miss Bottome's fine novel of life under the nazi dictatorship is now published as one of the "Blue Ribbon Books" at half its original price. Few English or American writers understand the German people as does Miss Bottome, and few novelists are familiar as she is with psychiatry, which has taught her to probe deeply for the causes of things. She puts into the mouth of two of her characters whatever can be said for the nazi regime. But because she sees so clearly her indictment is the more terrible. Recent events have made *The Mortal Storm* more timely than ever. As a novel it has also a quality of timelessness.

The City Lies Four-Square. *By Edith Pargeter. Reynal & Hitchcock, Inc., $2.00.*

Miss Pargeter is a twenty-six-year-old English girl who earns her living as assistant pharmacist in a Shropshire drug-

store. Perhaps there is something in the Shropshire air that fosters literary talent, or perhaps it is that Miss Pageter does not mix her art and her budget. At any rate, she has written an extraordinarily lovely story, the tale of a ghost who has lost the way to heaven, and of two human lovers who help him find it. The setting is an old house in a small English town, which young Dr. Sears buys for his bride-to-be. There he encounters Patrick Mundy, dead these hundred years, and hears of Damaris, whose beauty was the theme of Patrick's poems. But Damaris, Patrick discovered, had no soul, and how can there be a heaven for him without her? But he finds both Damaris and heaven at last, and enters into the city that "lieth four-square." Call this escape literature if you will—whatever escape literature may be; it is literature, and the escape it brings is to truth and beauty.

AMERICAN POLITICAL AND SOCIAL HISTORY. *By Harold Underwood Faulkner. F. S. Crofts & Company, $5.00.*

Primarily a textbook, Professor Faulkner's work is equally valuable for reading or for reference. His former work on the economic history of America has both given him a foundation for this book and has saved him from the temptation to lay disproportionate emphasis on the economic aspect to the neglect of other factors. The result is an extraordinarily well balanced treatment. This is a volume in the "Crofts American History Series" under the general editorship of Dixon Ryan Fox.

Books Received

A Short History of the Ancient World. By Charles Edward Smith and Paul Grady Moorhead. D. Appleton-Century Co., $3.75. A college textbook covering the centuries from the beginnings of Egyptian civilization to the collapse of the Roman Empire. As one of the authors is a professor of history and the other of classical languages (both in Louisiana State University), they preserve a fair balance between the political and social and the literary and other cultural aspects of the theme. Collateral readings are suggested for each chapter. Ancient Asia east of the Tigris is not mentioned.

The Quest for Religious Certainty. By Harold A. Bosley. Willett, Clark & Co., $2.50. (To be reviewed.)

Pioneer Girl, The Early Life of Frances Willard. By Clara Ingram Judson. Rand McNally & Co., 50 cents. The story of a girlhood a hundred years ago, told for children. Frances Willard was born in 1839.

Such Harmony. By Susan Goodyear. Scribners, $2.50. (To be reviewed.)

From East to West, A Traveler's Reflections on Politics and Peoples. By Fritz Ermath. Author, Norman, Okla. Apparently the fruit of a world tour, this record is not concerned with the experiences of travel but with the political and cultural problems of the peoples visited. Into 145 closely packed pages the author condenses much history as well as interpretative comment upon Japan, China, India, the Near East, and the European situation. He views Munich hopefully as the possible beginning of the "four-power pact" upon which he thinks the future peace of the world depends.

Great Catholics. Edited by Claude Williamson. Macmillan, $2.50. Passing by the effrontery of beginning a collection of biographies of great "Catholics" (in the sense here intended) with a sketch of the apostle Paul, one cannot but appreciate the value, both for history and for propaganda, of these lives of nearly two score eminent men who have "drawn their primary inspiration from that great body militant, the Catholic Church." Each is by a different writer, and among the writers are some of the best known Catholic authors of the present. *"Nihil obstat. Imprimatur."*

Exploring Southwestern Trails, 1846-1854. Edited by Ralph P. Bieber. Arthur H. Clark Co., Glendale, Calif., $6.00. After a scholarly 60-page introduction, the volume gives the full text of three important records of exploration hitherto not accessible—the journals of Cooke, Whiting and Aubry. All deal with the discovery of routes and the opening of roads from the Rio Grande to the Pacific. Cooke led the "Mormon battalion" by a southerly route afterward (and still) followed in part by the Southern Pacific. Whiting not only traveled to California but located a route from El Paso to San Antonio. Aubry, who had been a Santa Fe trader, opened up a wagon road to California along the line subsequently taken in part by the Santa Fe railroad. This is immensely valuable historical material.

John Wyclif and the English Bible. By Melvin M. Cammack. American Tract Society, $1.75. The author's main conclusion is that later English versions, notably Tyndale's, owed more to Wyclif's translation than has generally been supposed. The greater part of the book consists of a reprint of Wyclif's renderings of short sections of the Old Testament and a great part of the New in his English sermons and tracts.

Paradise Planters, The Story of Brook Farm. By Katherine Burton. Longmans, $2.50. (To be reviewed.)

The Clue to History. By John Macmurray. Harpers, $2.50. (To be reviewed.)

Beautiful Hawaii. By J. Walker McSpadden. Crowell, $2.50. A pleasant and informative record of travel and observation.

Welcome House. By Jessie Eleanor Moore. Friendship Press, $1.00. Six missionary children spend a year in America. Their experiences make good reading for other children.

The Art of Counseling. By Rollo May. Cokesbury, $2.00. (To be reviewed.)

Hunter of the Caverns. By Harold O. Whitnall. Crowell, $1.50. For boys. The story of a Cromagnon boy who lived in the Pyrenees caves maybe thirty thousand years ago.

What Is Liberty? By Dorothy Fosdick. Harpers, $2.00. (To be published March 2.)

I Married a German. By Madeleine Kent. Harpers, $3.00. (To be reviewed.)

The History of Christianity in America. By Frank Grenville Beardsley. American Tract Society, $1.50. Necessarily somewhat sketchy on account of its brevity, too incomplete to be more than a general guide for students, Dr. Beardsley's book will be very useful within its limits, especially for those who do not know even the first elements of the subject. On examination of specific points it is clear that the author's scholarship in the field is much more extensive and exact than the modest pretensions of the volume would indicate.

The Church Faces the World, Studies in Preparation for the Madras Conference. Edited by Samuel McCrea Cavert. Round Table Press, $1.50. The duties and opportunities of the church in the light of present social and economic conditions are discussed in thoughtful chapters by John C. Bennett, H. Richard Niebuhr, S. M. Cavert, J. H. Reisner, F. Ernest Johnson, L. Foster Wood, A. J. Muste, Benson Y. Landis, Allan Knight Chalmers and Luman J. Shafer.

The Law and Religion. By Edwin M. Abbott. Dorrance, $1.50. In sententious style, a lawyer and a Christian (one man) not only discusses the ethics of lawyers and clients but argues that the law and religion, by their common concern for human rights and the application of reason and good will to human relations, should be allies in working for a better world.

Mirage Water. By Lord Dunsany. Dorrance, $1.75. Music of words, whimsicality of thought, and a keen sensitivity to exotic beauty, some of which he has glimpsed in the Orient and some at home on sunny mornings or wet nights, make every poem of Lord Dunsany's arresting and some of them memorable.

The Revelation of Jesus Christ, An Interpretation. By Donald W. Richardson. John Knox Press, Richmond, Va., $1.50. Interpreting the Book of Revelation as an apocalypse, not as a prediction of the future course of history, the author escapes the pitfalls of the "futurist" school—which might also be called the dada school of exegesis—and gives an enlightening interpretation which is in accord with the findings of scholarship and not an affront to intelligence.

Form Criticism, Its Value and Limitations. By E. Basil Redlich. Scribners, $2.25. (To be reviewed.)

Poems. By John M. Dobie. "A record of thoughts; an attempt at philosophy."

NEWS *of the* CHRISTIAN WORLD

Benes Has Hopes For Democracy

Liberalism Will Revive in Europe, Says Czechoslovak Hero—Religious Education Council Convenes

(Correspondence from Chicago)

CHICAGO, Feb. 20.—"There are still enormous masses of people who wait only for the moment when Europe and the rest of mankind will rise again and return Europe to her democratic, liberal tradition, worthy of humanity, and to her free development by steady and systematic work, by firm and resolute will and, especially, by a strong and clear political program. I know this, and therefore I am no pessimist." With these brave words former Pres. Edouard Benes of Czechoslovakia closed his first lecture given in Chicago, last Friday evening, to 2,000 alumni of the University of Chicago at the Civic Opera House.

Dr. Benes, here for three months as guest professor at the university on the Walgreen Foundation, will give a series of lectures to 1,100 students in Mandel Hall and conduct an advanced seminar for 50 more. He also will deliver two public lectures at downtown University College on "The Crisis in Europe and Modern Democracy" and "The Philosophy of Democracy." In this he is following in the footsteps of his distinguished predecessor, Thomas G. Masaryk, first president of Czechoslovakia, who years ago also served as visiting professor at the university.

* * *

Religious Educators Confer

The mere bigness of the annual meeting of the International Council of Religious Education always almost overwhelms me. The 17th annual convention, held in the Stevens Hotel Feb. 6-14, was no exception. Over 800 delegates from 41 different denominations from all over the U. S. and Canada, meeting in 16 sections and no one knows how many more committees, seems confusing, but everything is always so well planned that all operates like a well oiled machine. And the meeting really does business. It is, after all, no small thing that Protestantism, divided as it is, should have devised and continued through these years successfully to operate this mechanism for cooperative research and planning of church school lessons, organization and administration of religious education and program building. It was agreed that the success of this venture required not only the preparation of the best possible materials for the 17,000,000 individuals now reached, but that a vigorous attempt should now be made to reach the 15,000,000 children and youth not yet reached.

* * *

Democracy Needs Support Of Religion

An outstanding feature of the convention was a series of addresses by Dr. Justin Wroe Nixon, professor of Christian theology and ethics at Colgate-Rochester Divinity School, delivered before joint conferences of all sessions. "Our Christian Faith," "The Enduring Significance of the Church," "The American Contribution to World Christianity" and "The American Church and State" were among the topics. Christianity, Dr. Nixon maintained, must have a faith at least as real and articulate as the faith of communism or fascism if it is to have a vital influence in determining the future of mankind. He pointed out how developing democracy and Protestantism reinforced each other in the 16th and 17th centuries, and urged that democracy today must have the continued support of religion to survive. But the church's best service to democracy will be to function as its most searching critic, pointing out its moral weaknesses, its blindness, its failures, and helping to correct them.

Mr. Russell Colgate, of West Orange, N. J., is president of the council. Pres. Arlo Ayres Brown of Drew University was elected to succeed Dr. Walter D. Howell of Philadelphia as chairman of the executive committee. Dr. Arthur J. Heck of Cleveland was elected vice-chairman. Mr. J. L. Kraft of Chicago was renamed treasurer, and the able executive of the council, Dr. Roy G. Ross, was elected secretary.

* * *

Dr. McCall Begins Pastorate

A vigorous and effective preacher and a dynamic personality has come to enrich the religious leadership of Chicago in the person of Dr. Oswald W. S. McCall, who began his pastorate in New First Congregational Church on Feb. 13. For the past 17 years Dr. McCall has been pastor of First Congregational Church, Berkeley, Cal. He is an Australian and, during the war, served as Y.M.C.A. chaplain with the Australian troops. For several summers he was the preacher at City Temple, London. Dr. McCall is no stranger to Chicago. He has spoken at the Sunday Evening Club and in other pulpits here.

* * *

And So Forth

Dr. Gerson B. Levi, rabbi emeritus of Temple Isaiah Israel, editor and author, and long active in such interfaith organizations as the Round Table of Jews and Christians, died last week.

Mrs. Joseph T. Bowen, active in good works these many years but best known for her association with Jane Addams in establishing Hull House, will celebrate her 80th birthday Feb. 27. Four organizations with which she has been intimately connected—Hull House Association, the Juvenile Protective Association, the United Charities and the Woman's City Club—are holding a luncheon in her honor on that day.

An endowment of $500,000 is being sought to insure the perpetuation of the Sunday Evening Club, and an anonymous donor has already pledged $50,000, on condition that an additional $200,000 be secured by May 31.

A strong program of interracial activities is being conducted throughout the "brotherhood" period proclaimed by the mayor, Feb. 12-22. CHARLES T. HOLMAN.

Britons Favor Aid to France

Welcome Declaration of Anglo-French Solidarity—Palestine Conference Encounters Difficulties

(Correspondence from England)

LONDON, Feb. 10.—The most important political event of the week in this country has been the explicit statement of the prime minister which must be given exactly: "It is impossible to examine in detail all the hypothetical cases that may arise, but I feel bound to make it plain that the solidarity of interests by which France and this country are united is such that any threat to the vital interests of France, from whatever quarter it came, must evoke the immediate cooperation of this country."

This statement has been welcomed in France, and it may put an end to the somewhat crude attempts to separate Britain from France. It has not been seriously challenged; both those who look upon the matter from the standpoint of national safety and those who are willing to stand for democracy are in favor of this declaration.

* * *

The Palestine Conference

It cannot be said that Mr. Malcolm MacDonald has an easy task in the conduct of the "Round Table" on Palestine. For days the two Arab delegations refused to meet with each other. Today it is announced that a compromise was reached this morning. There is to be one Arab delegation which will now include two of the defense party, one of whom is a Christian. The case for the Jews has been set forth at length by Dr. Weizmann in an uncompromising speech. Palestine, he said, is the one possible home for the Jews. There are 6,000,000 Jews in Europe whose position is neither life nor death. Palestine could at once receive 100,000 of them. The Arab case has been set forth succinctly. The next stage will be the attempt of the British representatives to comment on the two cases. The British spokesmen, in addition to Mr. MacDonald, are Lord Halifax and Mr. Butler.

The government enters the conference without any preconceived ideas; nonetheless, hopeful views are professed. It is, however, still in order to state that the government is bound by pledges both of which cannot be fulfilled, and there must be some compromise. It seems hopeless for the Jews to demand at the present moment the right to unrestricted immigration. But probably both sides are beginning with bids which they know they must modify.

* * *

An Offering for the Bishop of London

An appeal for a farewell offering to the Bishop of London on his retirement has

been issued, signed by the Archbishop of Canterbury, the Lord Mayor and Lord Sankey. They recall how the bishop captured the heart of East London 50 years ago when he was head of Oxford House, and they speak of his gifts of sympathy and charm which have made him a real "father-in-God." Everyone who has known London during the past 50 years will confirm what is said of the bishop's pastoral gifts, which the episcopal office has not stifled.

It is more than 30 years ago that he came to address a Sunday night demonstration on behalf of temperance reform in the local hippodrome. An Anglican and I had made the arrangements and I was in the chair, with the bishop and Silvester Horne as speakers. I can remember how the bishop, looking out on the immense audience, said: "This is what we call in Bethnal Green 'a bit of all right.'" He got that crowd at once and with no less ease he could get a crowd in Kensington. The bishop has never lost the human touch.

* * *

Pope's Death Brings Grief to England

As I am finishing these notes, the news comes of the passing of the pope. The Bishop of Southwark spoke of his holiness, and in particular of his love for England, which in his earlier life he had visited twice. The career of the pope brought out not only his learning and his administrative gifts but also his fervent zeal for missions. There is little left today of the bitter animosity against Rome, and there are few non-Catholics who will not receive the news of the pope's death with sincere regret and with admiration for his devoted life.

* * *

Return of Delegates From Madras

Six delegates from the Madras Conference, representing the Christian church in Africa, China, South India, Ceylon and Japan, received a welcome and a commission from the archbishop in St. Paul's on Feb. 3. Four of them are to speak over the radio. Among the delegates are Dr. Akinyele of Lagos, Prof. Cherukara P. Matthew of the Syrian Church, and Miss Tseng, the daughter of a famous Chinese statesman and the founder of a school for girls at Changsha.

* * *

And So Forth

The Labor party has made a reasoned answer to the proposals of Sir Stafford Cripps for a united front. His expulsion was only decided upon when he declined to give reasonable undertakings for the future. He had no right to be exempted from the discipline to which humbler members of the party must submit.

During 1938 the weather in these islands was displayed in all moods but one; we had a great spring drought, warm days in March and November, floods, gales and a "white Christmas." But we had no intense summer heat.

The number of the unemployed in the last returns exceeded two millions, the highest total for some years past; there were special reasons in the month under review, but the total is causing very grave concern.

EDWARD SHILLITO.

Universal Church Revealed as Fact

Post-Madras Meetings Stress World-Wide Fellowship—Church Councils Seek Greater Cooperation

(Correspondence from New England)

SOMERVILLE, MASS., Feb. 14.—"I saw India at last, no longer a fairyland of which I read, but an overwhelming reality. So I saw the world-wide church, a visible fact, represented by 472 delegates, a majority from the younger churches, in exotic garb, from 76 nations, speaking 126 languages!" Such was the impression brought back by Dr. Russell Stafford, one of our delegates to the Madras Conference. Attendants at the great meetings in Hartford and Boston—1,600 gathered at the young people's rally in the former city—not only heard such glowing accounts from the pastor of Old South Church, Miss Ruth Seabury and Rev. Hilda L. Ives, but also beheld the Orient in the persons of Dr. Yuasa of Japan, Dr. Manikam of India and Miss Mina Soga, whom Miss Seabury introduced as "a princess of one of the best tribes in Africa."

Miss Soga said: "Occidentals have put Christ into Western garb and behind color bars." But the message of the meetings was: Christ has broken those bars. His church at last is one, transcending nation and race and sex and class and creed. "Anglican bishops, we found, were *not* intransigent. No great man felt his importance. Everybody encountered the church universal. All were bubbling over with enthusiasm for it." Common loyalty created fellowship—a word which fell from every speaker's lips.

* * *

Age of Missionaries Is Over

So now we are members of the Holy Catholic Church. We *are* one; let us act as one. "Christianity," said Dr. Stafford, "has everywhere become indigenous. Devolution has taken place. These speakers from the east are but stars in constellations. The age of missionaries is over; the age of colleagues has come. We must receive as well as give, and learn from younger churches. Shall we then say: With tasks enough at home, we need no longer give to support the gospel in other lands? Most of the indigenous churches might survive; but how slow and feeble would be their growth. The strong must bear the burdens of the weak, as we do in the home field. There are now no foreigners!"

Our churches are drawing another inference. If our faith can thus transcend the world's deepest differences and sharpest contrasts, may and must not our denominations here unite for their common tasks?

* * *

Councils of Churches in All New England States

Maine which, true to its motto, started the whole federation movement with its Interdenominational Commission in 1881, last October incorporated it as a department of comity in a Council of Churches,

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which includes also the former Council of Religious Education whose secretary, Rev. Harry E. Titus, becomes executive secretary. A radio committee carries on a weekly program. A committee cooperates with the state department of education in "Character Building and Accredited Bible Study."

New Hampshire's council of churches is still separate from that for religious education, but has the same secretary, Rev. Charles P. McGregor. There is hearty interdenominational cooperation. Baptist and Congregational superintendents have recently federated several churches.

In the bulletin of the Vermont church council, Dr. Samuel McCrea Cavert of the Federal Council says: "Something of epoch-making consequence is taking place, the development of a cooperative Protestantism, beginning in the community, moving up to a state-wide level, extending across the nation, reaching around the world." Vermont has increased this significance by organizing a council, following the state plan, in each of its 15 counties. Youth work is gaining momentum, for it is recognized that cities are failing to replenish their population by 33 per cent and "rural young people must fill the gap."

* * *

Cooperation in the Urbanized States

Compact Rhode Island has a council on the urban plan, with direct representation from churches. Its secretary is Rev. Vernon W. Cooke, Pawtucket. It cooperates with the Interchurch Commission on Social Action. The Connecticut Council of Churches and Religious Education has for the third year issued its unique Lenten booklet for children, "Thoughts of God for Boys and Girls," which is winning wide circulation outside the state. It now shares the time of its secretary, Rev. J. Quinter Miller, with the Federal Council of Churches.

The latest development in Massachusetts is city federations. The Springfield council, organized last March, contributed to the defeat of race-track betting in the county by mobilizing every pulpit the Sunday preceding election. It has undertaken the raising of the city's share of the budgets of the state and Universal Christian councils. The Worcester council has a new "Department on Religion and Health" to cooperate with health and psychiatric agencies. The Boston area council welcomes community organizations, for the city is a conglomerate of "towns," each with its historic unity. Brighton has a live council of nine churches; and Somerville is organizing, 20 of its 27 churches having ratified a constitution which explicitly recognizes its relation, through area and state councils, to the national and universal councils.

* * *

Massachusetts May Ratify 'Bill of Rights'!

Governor Saltonstall has asked the general court to ratify the first 10 amendments to the Constitution of the U. S. on their 150th anniversary: for Massachusetts has never acted upon the "Bill of Rights"! The governor implied that the reason had been desire for still greater safeguards, and said that the Bill of Rights "is still a living issue."

Encouraged by the belief that he would sign a bill for the repeal of the teachers' oath, college presidents, represented by Pres. Daniel Marsh, together with organizations of teachers and labor, appeared at the hearing. A committee of lawyers renewed their annual effort to secure abolition of the death penalty, arguing that the one argument for it, that it is a deterrent to murder, is refuted by the experience of Rhode Island, which abolished it in 1852, and of Maine, which did so in 1872.

A resolution to ask Congress to continue the ban on supply of arms to Spain was vigorously opposed at the hearing; and the other day a touching scene occurred in the Public Gardens, when the Spanish consul, Garavilla Alverdi, laid a wreath on the statue of Wendell Phillips on the anniversary of his death, saying: "In the name of the republic of Spain, which today defends the cause of democracy against brute force, I present this tribute to the truth that 'liberty whether in chains or laurels, knows nothing but victories'!"—the motto inscribed on the monument.

Oh, yes, Mayor Tobin did veto the petition for the Readville dog-racing track, after a plebiscite showed all three precincts against it, with a total vote of 864 to 800. E. Tallmadge Root.

Dr. Clarence True Wilson, Temperance Leader, Dies

Dr. Clarence True Wilson, noted prohibitionist leader and founder of the Methodist Board of Temperance, Prohibition and Public Morals, died at a hospital in Portland, Ore., Feb. 16, following an attack of uremic poisoning complicated by a heart attack. He was 66 years of age. Early in his career Dr. Wilson held pastorates in Pasadena and San Diego, Cal., Newark, N. J. and Portland, Ore. In 1906 he was elected president of the Oregon Anti-Saloon League and four years later was appointed general secretary of the church temperance board.

John Strachey Leaves America, His Case Unsettled

With the department of labor indefinitely postponing determination of his case, John Strachey, British author and lecturer, has left this country for England following a short hearing at Ellis Island. The Civil Liberties Union had successfully contested in the courts the revocation of his visa by the American consul in London after he sailed for New York on a lecture tour last October. His attorney, Arthur Garfield Hayes, states that despite the favorable decision of the circuit court of appeals denying the right of a consul to revoke a visa once issued, Mr. Strachey was unable to remain in the United States for the long period required to see the proceedings through.

Methodist Education Secretary Accepts Pastorate

Rev. J. Russell Throckmorton has presented his resignation as secretary of the General Conference commission on men's work and secretary of adult education, and has accepted a call to St. Paul's Methodist Church, Wichita, Kan.

STATE OF WAR PERMANENT UNLESS

by LOUIS WALLIS

NEW and startling material about under-surface facts, little known in America, is here given for the first time. The author was on tour lecturing in Great Britain just as the recent war-scare was coming to crisis. All Europe, and eventually the United States, is moving inexorably toward war, declares Mr. Wallis, unless timely readjustments are made in the direction of economic justice.

"IN its stimulus to thought, the content of this book is as provocative as its title."—*The Financial World (New York City).*

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Scientists Attack Social Problems

New Association Plans to Save Democracy—Presbytery Protests Appearance of Dr. Brunner as Union Lecturer

(Correspondence from Virginia)

ROANOKE, Feb. 13.—Richmond might have been considered the intellectual capital of the continent during the final week in December when it entertained the annual session of the American Association for the Advancement of Science. Approximately 1,500 scientific papers on subjects ranging from planetary phenomena to the properties of protoplasm were delivered at this first Virginia meeting of the society.

A significant development of the conclave was the formation of a new organization, known as the Association of Scientific Workers, the avowed purpose of which is to help save democracy by scientific social action. Promoted primarily by younger men, it was conceived in protest against the scientist's alleged lack of concern for the good or evil effects of his discoveries. The new organization advocates the devotion of science to the solution of social problems. It plans the establishment of voluntary, autonomous groups in every community to apply scientific methods of fact-finding to material which influences public opinion.

* * *

See Freedom of Press Imperiled

Freedom of the press was one of the matters given serious consideration by the 21st mid-winter conference of the Virginia Press Association, held in Roanoke. Maj. Raymond B. Bottom, president of the association, in pointing out some of the forces threatening this freedom, condemned the efforts of certain people in high public position to cast opprobrium upon the newspapers and to impugn the motives dictating their opinions. He inveighed against the attempt to subject the press to a kind of censorship that would insure the conformity of its expression with the prevailing philosophy of a particular regime. Denying the existence of a superior intelligence whose judgment should be given precedence over the opinions of the ordinary editor and citizen, he declared that efforts to curb freedom of the press need not be feared "so long as they proceed from sources for which allowance can be made."

Major Bottom expressed vigorous disapproval of the new wage and hour law. He declared it had affected adversely the fortunes of many newspapers, imposing burdens and enforcing coercions which were beyond the law's original intention. The editorial award for 1938 was given to William Shands Meacham, associate editor of the *Richmond Times-Dispatch*, for a series of editorials on social diseases.

* * *

Lutherans Discipline Clergyman

Delegates to the 160th annual convention of the Lutheran Synod of Virginia, holding its sessions in Roanoke, heard Dr. James C. Kinard, president of Newberry College, Newberry, S. C., warn against the dangers of socialized religion. "When we take the personal element out of religion, we are cutting the very heart of Jesus Christ out of his church," he declared. He emphasized the importance of intelligence and initiative in the religious life.

One of the principal and most publicized items of business on the convention program was the consideration of the report of a special committee on discipline, appointed to investigate charges of "flagrant transgressions" against Rev. C. Worthington Lowe. Formerly pastor of Grace Church in Winchester, Mr. Lowe was suspended last May by order of Dr. J. J. Scherer, Jr., of Richmond, president of the synod, following charges against the minister preferred by members of his church council. Acting in executive session, the convention unanimously adopted the committee's report, which found Mr. Lowe guilty of personal conduct and business transactions inconsistent with the dignity of the ministry, and recommended that he be deposed from the ministerial office.

* * *

Sprunt Lectures Scheduled

Dr. John R. Mott will be the Sprunt lecturer at Union Theological Seminary, Richmond, Feb. 19-25. The distinguished

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* * *

Protest Against Dr. Brunner Overruled

The special lecturer in the Sprunt series will be Dr. Emil Brunner. Dr. Ben R. Lacy, president of Union, has overruled a protest against Dr. Brunner's appearance, registered by the North Carolina Mecklenburg presbytery. The presbytery charged that the Princeton professor told a group of ministers in Charlotte that he does not believe in the verbal inspiration of the Scriptures, that the Bible is by no means free of errors, and that science has proved the Genesis account of creation to be incorrect.

In declining to cancel Dr. Brunner's engagement, Dr. Lacy wrote the Mecklenburg presbytery that the seminary would do a disservice to the church were it to be an intellectual hothouse isolating students from the spiritual and intellectual currents which they will be compelled to confront immediately following their ordination.

* * *

And So Forth

In his report on the Madras Conference, Dr. Charles E. Maddry, executive secretary of the Southern Baptist Foreign Mission Board, told the board he went to Madras anticipating much controversy regarding liberal and conservative theology, but found a distinct turning to the right.

Dr. John J. Gravatt, for 20 years rector of Trinity Church, Staunton, has accepted a call to the bishopric of the Upper South Carolina Episcopal diocese.

Dr. R. B. Montgomery, president of Lynchburg College, was elected president of the Virginia Council of Religious Education at a recent meeting of the council in Richmond.

J. Maurice Trimmer.

J. Middleton Murry to Enter Anglican Priesthood

Mr. J. Middleton Murry, noted author and critic, has abandoned his late vocations and has entered Westcott House, theological college at Cambridge, to prepare for ordination to the priesthood in the Church of England. Mr. Murry has become an Anglo-catholic. It is said that among the friends who influenced Mr. Murry to this decision are W. E. Orchard, Canon Barry, W. G. Peck and T. S. Eliot.

Death of Dr. Spencer Lewis, Retired Missionary

Rev. Spencer Lewis, retired Methodist Episcopal missionary who served his church for 47 years in China, died in Chengtu, China, Feb. 15, in his 85th year. He began his missionary task in 1882 and rose to the post of superintendent of the West China Methodist mission. Dr. Lewis took a leading part in the nine-year task of translating the Bible into the Mandarin tongue. He retired from active missionary service ten years ago, but continued to live and preach in West China.

Protest Dictation To Educators

Scots Ministers Challenge Attempt to Prescribe Residence—Religion Seen as Basis of Education

(Correspondence from Scotland)

Edinburgh, Feb. 8.—The education committee of the Dundee Corporation has decided that teachers appointed to any designated post shall within one year take up residence inside the city limits. The possibility of a similar regulation affecting city employees has also been raised. In the case of the teachers, the reason given for the new rule is that those resident outside the city are unable to join with their colleagues in the many activities which teachers voluntarily engage in. So far as the city employees are concerned, it is contended that there is an obligation to buy goods and pay rates in the city which provides the livelihood. Two well known Dundee ministers, members of the education committee, have sharply challenged the right of the corporation to exercise control over the private lives of teachers. There is a growing feeling that there is something inherently wrong in such an infringement of personal liberty, and it is practically certain that the Educational Institute (the teachers' organization) will contest the decision.

* * *

Scotland Feels Neglected

A series of talks over the radio reflects a deepening interest in what is happening at Westminster to Scottish affairs. Since the war a new emphasis has been laid on social services—housing, health, insurance, pensions, unemployment, child welfare and education. At the same time Parliament has been more than usually absorbed with large questions of public policy and foreign and imperial affairs. This has led to a congestion of business, and there is a widespread feeling that Scottish affairs have been neglected. The movement is doubtless to some extent a reflection of the national unrest, but it is founded on a real grievance.

The petition promoted by the National Peace Council calling for a new peace conference, is meeting with a wide response. It urges the government to take steps, in consultation with the United States, to arrange an international conference directed towards remedying economic and political conditions which lead to war. The government policy of rearmament and air raid precautions is creating a mood which regards war as inevitable.

* * *

Scottish Churches And Education

Prof. G. S. Duncan, at a meeting of students of the Dundee Teachers Training College, drew attention to the spiritual challenge that came to the school in a world dominated by material forces. Scottish education is founded on the principle that all sound education must have a religious basis. While the educational tasks formerly undertaken by the church are now the exclusive responsibility of the state, religious education receives its place in

training colleges and this has led to an intimate relationship between church and school. Professor Duncan recalled the value to the community of the Christian character of the traditional trio in the Scottish village—the doctor, the minister and the dominie.

* * *

Death of Noted Theologian

The death of Professor Emeritus W. P. Paterson marks the passing of an outstanding figure in Scottish life. Dr. Paterson was a great human, fascinating men by his vivacity and simple sincerity. He was credited with excessive absent-mindedness. The most traveled of the stories tells how, bewildered at a railway junction, he telegraphed to his wife, "Where am I going?" and received the reply, "Look at your railway ticket!" The story may be apocryphal, but even Dr. Paterson liked it.

After seven years' ministry at Crieff, Professor Paterson was appointed to the chair of systematic theology in Aberdeen, from which nine years later he was transferred to the chair of divinity in Edinburgh. He was successively Baird and Gifford lecturer; he was chaplain to the king; and many honors came his way. Those best able to judge have said that he was probably one of the few theologians of his own time whose works will find a permanent niche in religious literature.

* * *

And So Forth

The minimum stipend of ministers of the Church of Scotland is to be maintained at £305 (approximately $1,500) and a manse. Some reduction in income has been set off by smaller expenditure through unions of congregations.

Sir Robert W. Philip, a Scots physician of world-wide reputation as a pioneer in combating tuberculosis, has died in Edinburgh. Dr. Philip was knighted by King George V and honors were showered on him by a score of universities and learned societies. He came of a notable ministerial family, his brother being moderator of the United Free Church of Scotland some years ago.

With a view to the promotion of international good will through personal contact, the suggestion is made that there should be an interchange of students between Scottish divinity colleges and the college of the Waldensian Church.

The popular railway train between Scotland and London, known as the "Coronation Scot," has gone on tour to America. Similar trains do the daily journey of 400 miles each way between Glasgow and London, and Edinburgh and London, in six hours.

KENNETH MACLENNAN.

Wichita Council of Churches Holds School in Christian Living

Early last month the Wichita council of churches held its annual meetings, with special features a "school in Christian living" and a Fine Arts Festival. Dr. S. C. Kincheloe of Chicago Seminary gave addresses on "The Church and the Community," "The Church and the Family," etc. There were five seminars on the church in its relation to individual, community and family. The Fine Arts Festival was conducted by Dr. H. Augustine Smith. The aggregate attendance during the week was 12,000 persons.

Pastors Discuss Task of Church

State Ministers' Meeting Ponders Needs of World Today—Plans for Men's Loyalty Drive Under Way

(Correspondence from Minnesota)

MINNEAPOLIS, Feb. 20.—The official registration at the 7th annual Minnesota State Pastors' Conference was 324 pastors representing 22 denominations. Sessions were held in the House of Hope Presbyterian Church, St. Paul. This conference is promoted each year by a democratically constituted committee which has consistently held that the conference transact no business and pass no resolutions. This policy contributes to a spirit of amity but irks some who feel that the voice of the ministry should be heard on the vital issues of the day.

* * *

Discuss Task of Church In World of Today

Dr. A. D. Mattson, professor of Christian ethics at Augustana Lutheran Seminary, in addressing the conference on the relation of the church to contemporary social problems, declared: "The New Testament provides more material for sociology than for theology. . . . Jesus performed many of his miracles for social service. The sins of which John the Baptist urged his listeners to repent had very definite social character. The duty of the church is to testify against all sin, individual and social. The church must not identify itself with any political group but must sit in judgment upon all political movements and theories from the standpoint and spirit of Jesus."

Prof. William W. Sweet of the University of Chicago divinity school presented two addresses on the status and progress of the church in pioneer America. Dr. J. W. Clarke of Knox Church, Winnipeg, served as conference pastor. Other speakers were Henry Smith Leiper of the Universal Christian Council, Merton S. Rice of Detroit, Prof. David F. Swenson of the University of Minnesota and Prof. Albert Edward Bailey. The three notes most frequently struck were the urgency of the call to unity, the effect of totalitarianism upon the church and its message, and the need of the contemporary world for an adequate God.

* * *

Attack on Marriage Law Fails

Bills were introduced in both houses of legislature to repeal the five-day waiting period between the issuance of the mar-

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riage license and the performance of the marriage ceremony. A minister sponsored the bill in the lower house and a lay representative of the Roman Catholic Church was author of the senate measure. A hearing before the Social Welfare Committee of the senate brought a throng of ministers and laymen to condemn the proposal. It presently developed that there was no one present to support it. The chairman of the committee thereupon called for a roll-call vote. The only "aye" was that of the author. Many hope that this will end the attempt to repeal this socially beneficial piece of legislation.

* * *

Church People Support Anti-Beer Measure

A bill has been introduced in both houses to define 3.2 per cent beer as intoxicating. Drys are a unit in favoring this proposal and it will have the strong support of church people. While the hearing upon it is expected to be a spirited one with many favoring the measure, its passage at this session can hardly be predicted. The Minnesota Temperance Movement is exerting every effort to secure an impressive affirmative vote.

* * *

Plans for Christian Men's Demonstration Progress

Plans for a "Great Demonstration of Christian Man-Power," reported in the last correspondence from Minnesota, have progressed steadily. Fourteen thousand Catholic and Protestant churchmen are expected to tax the capacity of the Minneapolis Municipal Auditorium the afternoon of March 19. The popular Apollo Club will lead the music. Archbishop John Gregory Murray and Dr. William Henry Boddy will deliver the addresses. Dr. Richard C. Raines will preside. Others to participate on the program are Rev. Carl Bartsch, Bishop Stephen E. Keeler and Rev. Lee J. Beynon. The purpose of the meeting is to challenge greater loyalty on the part of men to the local church.

* * *

Pastoral Changes

Dr. T. F. Rutledge Beale has resigned from the People's Church, St. Paul, to accept the pastorate of the Wellington Avenue Congregational Church, Chicago. Before leaving, Dr. Beale arranged for the merger of his church with the Highland Park Congregational Church, whose pastor, Rev. Wallace Humber, will minister to the merged body. Rev. Forrest Richeson of Spencer, Iowa, succeeds Rev. George O. March as pastor of the Portland Avenue Christian Church. Rev. Loren T. Jenks is the new pastor of the Lake Harriet Christian Church following Rev. Paul B. Rains. Rev. Martin Erikson comes from Brockton, Mass., to minister to the First Swedish Baptist Church of St. Paul where he is successor to Rev. O. Milton Lind. Rev. Fred Mitchell of the First United Presbyterian Church of Toledo has accepted a call to the Knox Presbyterian Church, Minneapolis, where Dr. Walter F. McMillin was his predecessor. Rev. Wendell Hansen of Grinnell, Iowa, comes to the Friends Church to fill the vacancy left by the resignation of H. Millard Jones who is now Youth and Educational secretary for the Minnesota Temperance Movement. Rev. W. G. Holmberg goes to the Calvary Baptist Church of Albert Lea, Minn., from the Bethel Baptist Church of Minneapolis.

* * *

And So Forth

A Post-Madras Conference will be held in Minneapolis March 26-27 when Miss Ila Sircar of India, Dr. P. C. Hsu of China and Prof. Gonsalo Baez Camargo of Mexico will be the speakers.

Dr. Justin Wroe Nixon of Colgate-Rochester Divinity School recently preached at the Judson Memorial Baptist Church of Minneapolis and the First Baptist Church of St. Paul.

Dr. George Buttrick will visit Minneapolis April 24 when a banquet will be held to honor him as president of the Federal Council of Churches. The same occasion will constitute the opening feature of the annual finance campaign of the church federation.

G. Merrill Lenox.

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China Entertains Madras Delegates

Hears Reports of Conference—Jewish Refugees Swamp Shanghai—Japan Plans to Unify Religions

(Correspondence from China)

Shanghai, Jan. 25.—The past few days have brought us many delegates returning from the Madras Conference. The first to arrive were the Japanese. They were welcomed at tea or at dinner by small groups of Chinese Christians. The display of courtesy was commented upon, but it was also felt that there was a disposition to "put on the spot" the Japanese visitors. For the most part Japanese Christians coming to China during the past year have expressed surprise at the very tolerant attitude shown them and foreign observers marvel at the restraint in personal relationships. But there is no denying that national bitterness deepens as the suffering and desolation from attacks on civilians continues and spreads.

* * *

Chinese Impressions Of Madras

The next group of delegates was the larger part of the Chinese representatives. They had neither the means nor the disposition to travel extensively in India and many duties awaited them here. They are much in demand to report upon and interpret the conference. As I listen to these Chinese speak to their own people I gather that they are amazed and amused at the rationalizing in which Christians engage to support their prejudices, and that they maintain a friendly tolerance toward the intense loyalties to traditions which appear incidental to the younger churches. One sagacious scholar expressed the conviction that Madras was delivered to some extent from the theological impositions that hedged Oxford and Edinburgh largely by reason of the bigger representation from the younger churches, which, as he said, displayed the vitality of youth and were unhampered by historical controversies.

* * *

India as the Keeper of Far Eastern Peace

From non-Chinese delegates who have landed we gather that the ability and personal magnetism of the Chinese leaders was a matter of general comment at the conference. These later arrivals include mission board secretaries, bishops and other officials from the Western churches who are looking in on us for a few days or hours, as several of them did en route to India.

One recent visitor of note was Dr. H. N. Kunzru, president of the Servants of India Society. Dr. Kunzru was much in demand as an interpreter of India and as a discerning observer in Japan and China. He unhesitatingly denied the value of efforts toward peace in the Far East on the part of either Great Britain or the United States, and reached the conclusion (which his argument hardly sustained) that the surest hope for peace between China and Japan was a self-governing India equipped

Spiritual Need Knows No Boundary Lines

PERHAPS, as no other publication, THE UPPER ROOM has proved that men of all races, of all tongues, are in great need of the spiritual inspiration of a daily devotional guide. Because of this universal need for it, THE UPPER ROOM is now published in four languages—English, Spanish, Korean, and Hindustani. It can now be read by half the people of the earth in their own language and new translations are being added as the demand for them arises.

The April, May, June issue is now ready for distribution. This is the Easter Issue. The cover is one of the most beautiful and suggestive that we have ever used. The interpretation of the cover picture alone is worth many times the price of the book. Be sure that every member of your congregation is supplied. Place your order at once for prompt delivery. Send all orders for English and Spanish editions to

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(Below) A Meditation in the Spanish Edition

JUEVES, 23 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." Mateo 5:3. (Léase Mateo 5:1-10.)

LA pobreza generalmente es estimada como una calamidad. Estar desprovistos de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente. El bienaventurado es aquel que es pobre, refiriéndose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte, sino el espíritu contrito. Concédenos hoy, Te imploramos, las supremas riquezas de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y encaucemos todas las energías del alma para conseguirlas.

W. G. Cram.

October 5, 1938

"Kyúnki wuh hamárá sulh hai." Isa. 2:14 (Parho, Isa. 2:11-21).

Ai ko din jab hamdunyá ki qaumon aur báshindon ki taraf nigáh dálte hain to ham ma'lúm karte hain ki we kyúnkar ab tak shakk o shukúk ke panjon men giriftár hain, we kyúnkar ab tak bare se bare ámán aur talyárián larái ke liye kar rahe hain misl un ámmon ki jo khud apne bandon hóe chandon men giriftár hain. Is ká sabab sirf yih hai ki ham men ab tak istisád yá miyána-rawí ká rúhání khayál paidá nahín hóá. Ya'ni ham ne ab tak yih nahín síkhá ki Khudá ki marzí yih hai ki ham bari hoshyárí ke sáth apne paise ko kharch karen ki na ham qarzdár hon aur na hamárá kharch hamárí ámadani se ziyáda hone páwe. Is hí ko istisád yá miyána-rawí kahte hain. Hamáre dini hádíon ne hamen rúhání istisád ki ta'lím dene men bari gaflat ki. Masih ká mazhab avatár yá nayá ianam lene ká mazhab hai. Wuh hamen ágáh kartá hai ki ham un tamám istisádi koshishon ko naiát-bakhsh muhabbat ke bedár kámon ke wasile se pák sáf aur ma'qúl banáen jin ko ham ne ab tak gová bin-narwarish pái húi tabl'at ke hawále kar rakhá hai. Yún ham apni istisádi zindagi men bhí Khudá ke maqsad ko púrá kar sakte hain.

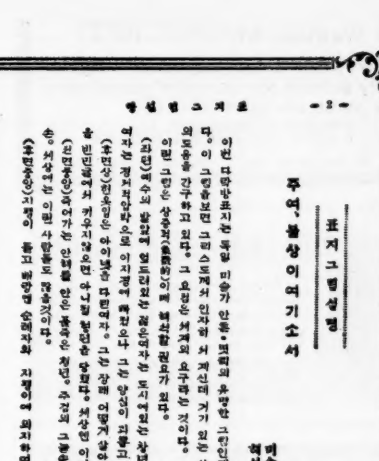
Du'á.

Ai hamáre Báp Khudá, ham mán'late hain ki ham ne bekár chizon par apne dinon ko kharch kiyá hai. Ek dúsre ki 'izzat aur piyár karne ke báre men ham igrár karte hain ki ham ne kuchh bhí taraqqí nahín kí. Lará'i aur burí khwáhish ká din ba-din ziyáda zúrda zor hotá játá hai aur ádmion ki rúhon ne Khudá ke 'ilm aur muhabbat men taraqqí nahín kí. Ham is bát ká taraf se be-parwáh hain ki ham ne Masih ko salib ke úpar maslúb kiyá. Hálánki Khudá ká Beta salib ke úpar dard-angez dukh musibat ke sáth latak rahá hai ham bari be-parwáhí ke sáth us par nigáh karte hain. Ai kásh ki is mauqa' par ham Tujh se mu'áfí kí khush-khabarí ká matlab sikhen. Ham minnat karte hain ki Tú us din ko jald lá jab ki yih dunyá oz sar i nau paidá ho jde. Hazíron hazár bekdron kí Tú madad kar aur is khayál ko dúr dafa' kar ke dunyá men paidá hild hoá ki insán kí zindagí be-hifázat hai. Yisú' Masih kí khátir se is ne dunyá ke kaffáre ke liye du'á mángte waqt khún ke qatre bahde aur jo hamárí khátir salib par maslúb húá, ham yih du'á mángte hain sun aur qubúl kar le. Amín.

Is Din ká Khayál.

Agar ham apne bháion ko piyár nahín kar sakte to ham Khudá ko bhí piyár nahín kar sakte.

TOYOHIKO KAGAWA.



(Above) A page from Korean Edition
(Left) A Meditation in Hindustani

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* * *

New Quaker Base Set Up

By the time this letter is in print we expect the Friends' Service Committee to have established a new base in China. Last summer Prof. Rufus Jones and Mr. Henry T. Silcock came to explore and study possibilities. Now Mr. Silcock is returning with Dr. Herbert M. Hodgkin, whose late distinguished father served for some years as a missionary in Szechwan and then as secretary of the National Christian Council. It is understood that their program and policy will be developed gradually as problems arise.

* * *

Missionaries Encounter Japanese Improvements

Missionaries who have returned to work in occupied territory are encountering new difficulties. Having adopted the policy of undertaking no "formal" educational work in the Yangtse valley, they are now confronted with the demand that all schools formerly registered under the Chinese government must resume operations. This order is accompanied by the threat that failure to comply will be sufficient justification for the "government" to use the school properties for such schools as they may wish to house therein. Sunday schools, vacation Bible schools and other such institutions are being subjected to military inspection and have on several occasions been ordered to fly the five-barred flag which the Japanese have adopted as the official ensign of the numerous "reformed governments" they have set up. At Soochow these new authorities are attempting to collect land tax on mission properties. The "health bureau" is now functioning at several railway stations, consulates and other points by providing a common bowl and towel for cleansing the hands and a common cup from which to rinse the mouth!

* * *

Organize League for Unifying Religion

The Japanese consider the regulation of religion, as well as of health and education, as part of their task in China. The "Central China Religious League" has published in booklet form its objectives and constitution. This declares that "the various religious sects in Japan have united and are eager to seek close cooperation with religious sects in China which have a common belief, in preparation for a protracted sacred war and for the establishment of a new order in eastern Asia." Shanghai news dispatches refer to the meeting of Japanese Christian pastors, Buddhist priests and representative Shintoists in the formation of this league. The Nanking church council has been requested to cooperate with it for the moral welfare of the city.

Little publicity has yet been given the statement that "the league is under the supervision of the government organs concerned with religious affairs," nor to the three functions of the league: (1) "Unification of religious sects in Japan and the carrying on of religious research; (2) control over Japanese religions and execution of matters pertaining to religion; (3) unification of religious sects in China and promotion of cosmopolitanism." The document refers to the poisons of "communism and anti-foreignism," the weakness rising from illiteracy and the woes caused by warfare, but makes no mention of the opium and heroin traffic and the wide-open prostitution and gambling that have become so rife and financially remunerative where new "governments" have been set up in the wake of the invading army.

* * *

Jewish Refugees Create Problem

That a striking new challenge to relief service has come to Shanghai is one of the anomalies of this chaotic world. With tens of thousands of Chinese war refugees still being cared for in the camps of this city, and many hundreds of thousands in similar condition all over the country, we are now having poured onto our streets thousands of European Jews driven from their homes in Austria and Germany. The treatment accorded them has been remarkably cordial. To be sure, the large Russian population which has with such difficulty secured a foothold here has shown some uneasiness. Some rather virulent anti-Semitic propaganda has been instigated, whether from German or other sources has not been positively disclosed. But Christians and resident Jews have been most generous in providing for these newcomers. Many of them have been given living quarters in the Japanese-controlled section of the city. Relief organizations, with the experience gained during the past year, are now working out a low-cost scientific diet and making plans for rehabilitation. Already several physicians have been engaged to assist in mission hospitals, where they are giving a good account of themselves. Others have started up business locally.

JEREMY TRASK.

Death of Bishop Joseph M. Francis of Indianapolis

The Rt. Rev. Joseph Marshall Francis, bishop of the diocese of Indianapolis since 1899 and oldest diocesan bishop in the American branch of the Anglican communion, died in Indianapolis Feb. 13, at 77 years of age. Bishop Francis' death puts the Rt. Rev. Richard A. Kirchhoffer, who was consecrated coadjutor only recently, in charge of the diocese. Bishop Francis, who would have celebrated his 52nd year of service in the Episcopal Church next December, had been in poor health for several months.

Churches to Remember Pastor Niemöller on March 5

The Federal Council of Churches is inviting the churches of America to give special recognition to Pastor Martin Niemöller and the cause for which he stands on Sunday, March 5. A year ago he was put in concentration camp at Sachsenhausen, in spite of his release from prison after trial. The Federal Council reminds that "Martin Niemöller in concentration camp, together with his comrades in faith and courage, are perhaps the greatest challenge confronting unreason and violence in Germany today. It is therefore suggested that the churches of America give thanks for this remarkable evidence of God's sustaining power and of the loyalty of his servants."

New York Leaders See Split World

Fear Demonic Forces Menace Christian Solidarity—Presbyterians, Episcopalians Move for Unity

(Correspondence from New York)

NEW YORK, Feb. 20.—Dr. Hachiro Yausa, entomologist and former president of Doshisha University, largest Christian college in Japan, shook hands with Dr. P. C. Hsu, professor of philosophy in Shanghai University, as a sign of the reality of Christian brotherhood at the dinner to welcome delegates from the Madras Conference. Eight hundred church people paid the Hotel Astor $2.75 each to attend, the cheapest dinner available in New York for that number. That handshake about sums up the achievements and limitations of the conference's contribution to world peace. These and the other speakers from Mexico, South Africa, India and the United States witnessed to the greatly heightened sense of Christian solidarity throughout the world. But at no point did that solidarity lead a speaker to differ sharply with the policies of his own nation. Robert W. Searle, who presided, saw the world the battleground for two forces, one "demonic, divisive, setting over against each other in hate-filled antagonism those fragments, race, nation and class, into which man projects his pride"; the other "a great upsurge of brotherhood among those who name the name of Christ."

At the peace group luncheon in Brooklyn Luman J. Shafer, associate secretary of the Reformed board, emphasized the importance of removing some of the just grievances of the have-not powers before attempting collective action to preserve the status quo. A hundred ministers attended a general Brooklyn luncheon at which Ernest M. Stires, Protestant Episcopal bishop of Long Island, presided, and Dr. Hsu, Prof. Vaez Camargo of Mexico and Ila Sircar of India spoke.

* * *

Toward Presbyterian-Episcopal Unity

More Presbyterians than usually attend their own Union Church of Bayridge, Brooklyn, attended Christ Episcopal Church, and more Episcopalians than usually attend their own Christ Church attended the Union Church last Sunday when John Paul Jones of the Union Church and John Henry Fitzgerald of Christ Church exchanged congregations instead of pulpits. After very effective services in each church after its own custom, Mr. and Mrs. Jones had Mr. and Mrs. Fitzgerald to dinner and the wives who had gone visiting with their congregations reported how it felt to sing the "Lord's song in a strange land." Episcopal canons which might in some quarters be interpreted as a barrier to exchange of pulpits say nothing whatever about exchange of congregations. The experiment was a success beyond expectations.

At other places also, Presbyterian-Episcopal unity has been promoted. The women's guild of Christ Church (Episcopal), West Englewood, N. J., and the young people's society of First Presbyterian Church, New York, have recently listened to talks on the subject. Holy Trinity Church and First Presbyterian Church, Brooklyn, are each having parish institutes on unity during Lent and after Easter will meet to present their findings and recommend further steps.

* * *

Social Security Not Wanted For Ministers

The department on Christian social relations of the Protestant Episcopal Church favored the inclusion of church lay workers in the benefits of the national social security act in the discussion of this question at the annual meeting of that church's national council. Bradford Locke, executive vice-president of the Church Pension Fund, opposed such inclusion on the curious ground that the special privilege of exemption from the social security tax makes the church more independent of the state than payment of it. Meanwhile a church pensions conference, headed by George A. Huggins, Philadelphia actuary, and representing Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian and other church bodies, has been organized to keep the church free from security taxes. Mr. Huggins asserts that the churches have been "consistent advocates" of the social security act for employees of concerns outside the church, but asks for the church "that we be let alone to work out our problem ourselves."

* * *

Catholic Schools Still Want State Support

Thomas E. Molloy, Roman Catholic bishop of Brooklyn, in a letter to all his clergy published in his diocesan paper, expressed the hope that Catholic schools, "from those of elementary grade to the university, inclusive, may soon be properly recognized as agencies of public service and as such should be justly supported by public funds."

The *Catholic Worker* addressed an open letter to President Roosevelt protesting against his policy of collective security as arbitrarily committing the American people

In the Lenten (March) Number of The Christian Century Pulpit

SERMONS

HARRY EMERSON FOSDICK, Riverside Church, New York.
"The Modern World's Rediscovery of Sin"

IVAN H. HAGEDORN, Bethel Lutheran Church, Philadelphia
"First—Stand Still!"

HUGH THOMSON KERR, Shadyside Presbyterian Church, Pittsburgh
"What Memorial Have You?"

HENRY M. EDMONDS, Independent Presbyterian Church, Birmingham, Ala.
"The Hiding Places of Power"

FRANK FITT, Memorial Church, Grosse Pointe Farms, Mich.
"The Cost of Religion"

BERNARD C. CLAUSEN, First Baptist Church, Pittsburgh
"The God We Need"

WALTER A. VOSS, Lutheran Church of Our Redeemer, Omaha, Neb.
"And They Crucified Him"

PASTORAL PRAYER

KING D. BEACH, Trinity Methodist Church, Kansas City, Mo.

PREACHER PROBLEMS

ARTHUR CUSHMAN McGIFFERT, Professor of Christian Theology, Chicago Theological Seminary
"Minister and Psychiatrist"

There is no feature of The Christian Century Pulpit that has elicited more comment than these "Preacher Problem" articles. Many readers testify that they receive more real help from these discussions of their practical problems than from the sermons themselves.
This article by Professor McGiffert treats a phase of the minister's work that is receiving wider attention today than ever before. His discussion of "Minister and Psychiatrist" goes to the root of the matter.

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The Christian Century Pulpit 440 S. Dearborn St., Chicago

"without their mandate to a position that might easily be the first step on the road to war."

* * *

Call to End International Slandering Match

The World Alliance for International Friendship through the Churches, through its general secretary, Henry A. Atkinson, participated in a meeting in Carnegie Hall advocating the revision of the Neutrality Act so that it will distinguish between aggressor and victim. On the other hand William Orton, professor at Smith College, told the congregation of the Community Church that "it is high time the international slandering match were ended." He protested against the division of the world into good and bad nations and proposed banning all export of arms to any nation under any circumstances.

BRADFORD YOUNG.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beachcomber, The

(Laughton, Lanchester) (Para) Maugham short story of degenerate, gin-soaked, repulsive derelict, supposedly irresistible to women, demoralizing South Sea social order. Rigid lady-missionary fights to deport him but ends by marrying him herself. Unpleasant theme expertly done.

For A: Fine of kind. For Y, and C: By no means.

Honolulu

(Young, Powell, Burns, Allen) (MGM) Fast, merry musical romance, with dual role for Young as much-pursued movie star and his double, a Hawaiian planter. Amusing complications on ship and shore, roles perfectly fitted to players, tuneful music, and Eleanor's fine dancing. Deftly done throughout.

For A, and Y: Very good of kind. For C: If it interests.

King of the Underworld

(Kay Francis, Humphrey Bogart) (Warner) Her husband killed by gangsters, doctor-heroine invades underworld for revenge and wins out in highly improbable fashion. She finds new romance amid wild gunplay, hairbreadth escapes and extra heavy villainy. Waste of Kay Francis.

For A: Mediocre. For Y: No. For C: No.

Life Dances On

(Un Carnet de Bal) (French—Eng. titles) Outstanding film artistically done, superbly acted and directed, beautifully photographed. Absorbing episodic drama unified by central character, lonely widow who seeks out girlhood admirers. Her experiences range from gripping tragedy to fine comedy. Notable cast.

For A: Excellent. For Y: Mature. For C: Unsuitable.

Navy Secrets

(Fay Wray, Grant Withers) (Monogram) Colorless, confused spy-melodrama. Hero and heroine are Secret Service agents, on same case and ignorant of each other's identity. Apprehension of spies, to whom traitorous sailor has been selling secrets, requires guns, fisticuffs, and some suspense.

For A: Mediocre. For Y: Passable. For C: Hardly.

Pride of the Navy

(James Dunne, Rochelle Hudson) (Repub.) Happy-go-lucky hero, fired from Annapolis but a mechanical genius, proves invaluable to navy in developing new submarine. Romance with commander's daughter complicates things, but hero finally wins trials, navy rank, and girl. Light, unskillful amusement.

For A: Hardly. For Y: Fair. For C: Fair.

St. Louis Blues

(Lamour, Lloyd Nolan) (Para.) Mediocre "swing" musical in Mississippi showboat setting, with stale, hodge-podge plot, built to exploit Lamour's "singing" and figure. Some obvious sex emphasis. Jessie Rolph supposed to be very funny as hard-bitten, wise-cracking, cigar-smoking old woman.

For A: Depends on taste. For Y: No value. For C: No.

Swing, Sister, Swing

(Ken Murray, Kathryn Kane) (Univ.) Trivial but lively and somewhat appealing little story about small-town "jitterbugs" brought to New York by press agent to revive failing studio with new dance. They achieve temporary fame, returning home when fad passes. Glorifies "swing."

For A: Thin. For Y: Probably enjoyable. For C: Perhaps.

Best Recent Family Films:

Just Around the Corner
Artists and Models Abroad
The Lady Vanishes
Thanks for Everything
Out West with the Hardys
The Duke of West Point

Best Recent Films for Adults:

Idiot's Delight
Gunga Din
Dawn Patrol
Jesse James
Pygmalion
Topper Takes a Trip

Books for Lent

Meditations on the Cross: *Toyohiko Kagawa*

Kagawa's most important book. Like a bright and shining light is the Christianity of Kagawa, over against the war of hate in the orient. $1.50

You Can Find God: *Edward Shillito*

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A Reasonable Faith: *Russell H. Clinchy*

"A new and luminous approach to a creative faith," says Gaius Atkins of this book. Affords a basis for a series of Lenten sermons. $1.00

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MARXISM DISINTEGRATING

(Communism, Socialism)

Radical errors in the foundation of a building go clear up to the roof and make the structure untenable. Such errors have existed in Marxism from the time of the *Communist Manifesto* (1848). The movement, however, has influenced historians in giving a more just appraisal to economic factors of social evolution, and has been of assistance to city workers (but not the farming class) in their claim on life.

Marxism confuses economic fundamentals by attempting to put in the same category things of such unlike nature as a piece of industrial machinery (capital) and the square foot area whereon the machine rests. Thus, machinery and the ground which it occupies are called by Marx "instrumentalities of production" *(Communist Manifesto,* passim).

Marxism wrongly pictures modern government as resulting from the so-called "victory" of the *bourgeoisie* (capitalistic, business class), over the medieval ground landlord class; when, in fact, the modern democratic state is a political structure emerging from a long-drawn-out compromise whereby land was wholly or partly exempted from taxation, while the business and laboring classes, acquiring the right to vote, were saddled with increasing fiscal burdens.

As a result, the modern industrial system was put "on the spot" between the pressure of taxation and ground rent, *which must be liquidated, year by year, prior to the payment of wages,* thus reducing the buying power of the masses to absorb the products of industry and agriculture.

Marxism wrongly imagines a clear-cut, open-and-shut opposition between capital and labor; stressing class-war through which the proletariat evict, or expropriate, the bourgeoisie and establish the Workers' State by means of the "forcible overthrow of all existing social conditions" *(Communist Manifesto).* In picturing the evolution of the modern state, Marxism is wholly blind to the intervening manipulation of the Fiscal Power by the ground landlord interest, whereby land values are undertaxed and productive industry is overtaxed.

Marx therefore fails to comprehend modern democracy as an unstable political equilibrium in a process which blindly tends toward the liberation of productive industry and labor from ground monopoly by reversal of the tax-compromise between ground landlords and bourgeoisie.

After publishing "Capital" (1867) Marx continued to investigate economic history; and meanwhile, in a different economic sector, Henry George issued *Progress and Poverty* (1879), which has unfortunately given the general impression that its main theme is *land* as an exclusive subject of taxation. George, equally with Marx, had no conception of the democratic state as an unstable compromise between ground monopoly and the bourgeoisie. Hence the author of *Progress and Poverty* did not grasp the historic significance of his work as an item in the struggle to reverse that compromise, setting both capital and labor free from the grip of special privilege in land. He regarded democracy as a recovery instead of an achievement.

Marx accumulated material showing that prior to the machine age, the laboring masses of the people were flung off the soil of Europe by "enclosures," or plain stealing of common lands by the aristocracy; and that in overseas colonies founded by European nations, the mere ownership of machinery (or capital) conferred no power over labor unless the land and natural resources were monopolized and fenced away from the workers.

Marx by this time began to say, "For my part, I am no Marxist." His accumulated material was issued after his death as Volumes II and III of "Capital," approaching independently the standpoint of *Progress and Poverty,* whose author was maintaining a constant propaganda for taxation of land because its value was created by the growth of the community, and for exemption of capital equipment as "belonging sacredly to the individual." He thus exposed himself unnecessarily to Marxist critics, who pointed out that the individual owners of industrial machinery do not, from their own exertion, create the productive equipment which is legally theirs.

Henry George unconsciously avoided the problem of the concrete, historical origin of capital; and he would have been on impregnable ground if, instead of urging exemption of capital because it belongs to "the individual," he had claimed exemption for it as "the product of labor."

Marxism calls for "nationalization of land"; but Marxists inconsistently endorse taxation of ground rent and of unused land as a step in what they consider to be the onward march of their own doctrine; failing to realize that the correlative exemption of capital goods would necessarily deflect money and credit from speculative channels (especially speculation in land); while increasing the attractiveness of investment in productive machinery, merchandise and housing; the inevitable effect being to create a new demand for labor.

Disintegration of Marxism as a distinct movement is further shown by the recent *Handbook of Marxism* (Random House, N. Y.), which aims to be "most authoritative," and which takes material issued after the death of Marx relating to "expropriation of the agricultural population from the land," *naively placing it before the summary of "Capital," Vol. I, wherein the stress is upon machinery as the basis of "wage-slavery."*

(Solely responsible for the above statement: Louis Wallis, Kew Gardens, Long Island, New York. Free copies on request.)

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